THE
MONTHLY REVIEW,
For DECEMBER, 1808.

ART. I: *Historiæ Anglicanæ, circa tempus Conquestus Angliæ à Gulielmo Notho, Normannorum Duce, Selecta Monumenta, &c. &c. Cum notis plurimis, Anglico sermone, ad illustrandum textum, conscriptis, à* Francisco Maseres, *Anglo, Curiæ Scaccarii Regis Magnæ Britanniæ in Angliâ Barone Quinto.* 4to. pp. 442. 1l. 8s. Boards. White. 1807.

IN the year 1619, André Duchesne, the celebrated French Antiquary, published a very large collection of antient Tracts, under the title "*Historiæ Normannorum Scriptores antiqui; Res ab illis per Galliam, Angliam, Apuliam, Capuæ Principatum, Siciliam, et Orientem, gestas explicantes, ab anno Christi* 838 *ad ann:* 1220." The principal pieces contained in that magnificent work are, 1. A History of the Normans, from the year 838 to their final settlement in Neustria, by an uncertain author. 2. Two Books, *de Obsidione Lutetiæ Parisiorum*, by the Abbot of Fleury. 3. The Lives of three Norman Dukes, Hasting, Rollo, and Richard I. *à Dudone Veromandensi Decano.* 4. *Eulogium Emmæ Anglorum Reginæ, &c.* 5. *Gesta Gulielmi Ducis, à Gulielmo Pictaviensi.* 6. *Gulielmi Gemmeticensis Historia de Normannorum Ducum gestis,* (extending from the death of Richard I. Duke of Normandy, to the death of Henry I. King of England.) 7. *Orderici Vitalis Uticensis Monachi Historia Ecclesiastica.* 8. *Gesta Stephani Anglorum Regis, ab incerto Autore,*—and a few others of less importance.

This collection of Duchesne formed a most unwieldy though splendid publication; and no second edition having ever appeared, it is now become extremely scarce and expensive. The latter consideration has influenced Baron Maseres to reprint such of the tracts contained in it as, from their immediate relation to the Conquest, are particularly important to an English Historian; and even if he had gone no farther, he would have conferred an essential obligation on the cause of literature: but he has greatly extended the importance of his service by the pains which he has taken to

illustrate his originals, a task for which his intimate acquaintance with the antient jurisprudence of his country has eminently qualified him. His notes, which form a very considerable portion of the present work, are all written in English; and we think that here he judged rightly, since the age is now past in which no man could obtain credit for his learning unless he conveyed the result of his labours in what is called a learned language. We cannot help wishing, indeed, that, instead of reprinting in Latin, he had translated the originals themselves into English. Duchesne's collection may be found in most great libraries, and is still perfectly accessible to all the curious in antiquities: but the success of Mr. Johnes's very meritorious labours sufficiently evinces the inclination of the public to gratify their curiosity respecting past events, by resorting to the fountain-heads of instruction; and, while so laudable a desire exists, we can see no reason why the monkish chronicles of our own nation should not be rendered equally open to the mere English reader, with Joinville, Froissart, and Monstrelet.

The tracts which the learned Baron has chosen to reprint in the present collection are, 1. The Encomium on Queen Emma. 2. The *Gesta Gulielmi Ducis*. 3. Selections from the third and fourth books of the work of Ordericus Vitalis. 4. A short chronicle from the monastery of St. Stephen at Caen, comprising only 12 pages, and serving to illustrate some obscure points of chronology. 5. Various Catalogues of Normans settled in England before the Conquest, of those who came over with the Conqueror, and of those of the original invaders who were still alive at the making of Doomsday book. 6. A set of genealogical tables of descents from the antient Dukes of Normandy, and of other royal and noble houses connected by blood or marriage with William the Conqueror.

On the first three of these pieces, we shall now proceed to bestow more particular consideration.

The author of the "*Encomium Emmæ*" is unknown: but he states that he was a monk of St. Omers in Flanders, (if we rightly understand the passage referring to himself in p. 24. of the present work,) and that he was contemporary with King Canute. From other passages in his tract, it appears that he composed it during the Life of the Queen in whose honour it was written. She was daughter to Richard I. Duke of Normandy by the celebrated Gunnoris, who from his concubine became his wife; and she was twice married: —first to King Ethelred II. (by whom she had two sons, Alfred, and Edward the Confessor:) secondly to Canute or

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Cnute the great, monarch both of England and Denmark, by whom she had one son, Hardeknute, whom his father caused to be acknowleged as his successor in both kingdoms shortly after his birth. The "*Encomium*" is in fact little more than a narration, for the most part in pompous and inflated language, of the invasion of England by Sweyn and Thurkill; the death of Sweyn and the second invasion by Canute his son; the battle of Ashdown; partition of the kingdom between Canute and Edmund Ironsides; succession of Canute to the undivided monarchy on the death of Edmund; the pilgrimage to Rome, and death, of Canute; the usurpation of Harold, to the prejudice of his half-brother Hardeknute; the unfortunate journey and murder of prince Alfred, through the treachery of Earl Godwin; the residence of Queen Emma in Flanders; her return to England with her son Hardeknute, and the accession of the latter to the throne on the death of Harold.

It is most unfortunate that our only *contemporaneous* guide through this eventful portion of our annals should be this identical tract; which is not, either in title or in effect, a history, but a high-flown panegyric, written for the obvious purpose of paying court to the Queen, and, in all probability, during the reign of her son. Undoubtedly it is a very curious relique and well worth preserving: but we are not willing to attach to it so high a value as the learned editor seems to think it deserves. The account of Sweyn's invasion is very confused and unsatisfactory. Such particulars, however, as the author has chosen to communicate of the invasion by Canute, we may perhaps, for want of other information, be allowed to consider as authentic; and the great battle of Ashdown is related with some degree of circumstantiality, to which we are unwilling to refuse our belief. The same may probably be said of the tragical death of prince Alfred: but wherever either Canute or Emma, or her son Hardeknute, is personally mentioned, very little faith appears to be due to the panegyrist. The latter is, for instance, asserted to be the mirror of every virtue; which is so gross a contradiction to all other historians, that we should feel very little satisfied as to what we ought to believe, did we not conceive that the evident and extreme partiality of the encomiast sufficiently authorized us in preferring the testimony even of later, but more unprejudiced, writers.

~~Considering~~ Regarding it, however, not as a history but as an oration, we think that it gives on the whole a favourable impression of the learning of its writer, considering that the tenth and eleventh centuries (in which he lived) were the very darkest of the middle ages. We even question whether the publi

orators at our universities may not adopt some of his phrases, much to their own advantage. When an "ingenuous youth" is dismissed in the full blaze of academical honour, where will they find a rhetorical flourish more suitable to his golden tuft than the following:—"*quippe qui omnes sui temporis viros omnium virtutum præstantiâ anteivit. Omnes igitur ejus virtutes enumerare nequeo.*" Since the days of Queen Emma, not one sprig of quality has existed, whom this cap would not have fitted as well as it suited her hopeful son.

Following the example of Sir Edward Coke, who remarks on a passage in Littleton—"*Nota.* This is the sixth time that our authour hath quoted verse,"—the learned Baron on a similar occasion triumphantly exclaims, 'we may perceive by this quotation that our author had read Virgil.' Other passages prove indisputably that this poet (the favourite, and almost the only, classic of the dark ages) was very familiar to the writer of the encomium:—"*Animus igitur ejus diversus huc illucque rapitur.*"—"*Sed ubi iis copia data est mutuo loquendi,*" &c. &c. The Baron has also remarked a passage in which the author has obviously imitated Lucan: viz. that which relates the return of Queen Emma from her banishment in Flanders:

'*Dum reginæ filiique ejus reditus apparatur, omne litus planctu gemitúque confunditur, omnes dextræ cælo attollebantur insensæ. Flebant igitur à se discedere illam, quam toto exilii tempore ut civem vidêre suam. Nulli divitum gravis hospita, nulli pauperum in quolitet onerosa. Omnes igitur natale solum mutare putares, cunctas secum exteras petere velle diceres regiones. Sic toto plangebatur litore, sic ob omni plorabatur populo astante.*'

This seems to be an imitation of the departure of Cornelia from Mitylene. Phars: viii. 158.

Let us now examine the second piece in the collection, which is of much greater historical importance: viz. the life of the Conqueror, (*Gesta Guillelmi Ducis Normannorum et Ducis Anglorum,*) written by William of Poictiers, (*Guillelmus Pictaviensis,*) a Norman monk, who appears to have followed him into England. This history is certainly, in a great degree, liable to the same objection as the preceding, on the score of undue partiality; which the author is so little anxious to conceal, that he sets out with the avowed purpose of reconciling all the actions of his hero to the principles of justice and piety, with which he pre-supposes him to have been eminently gifted. Still, it is not a mere piece of oratory like the former, but a narrative of facts, told with a great degree of minuteness, and with much appearance of truth; and we are not bound to admit the arguments or deductions of the writer. The beginning of the history is lost: but, as the.

fragment commences abruptly with the death of Canute, which happened while William was yet a child, we cannot suppose that any very important matter was contained in the part which is deficient. We have much more reason to regret the loss of the conclusion; the present fragment ending with the first voyage of William to Normandy after the conquest, whereas we learn from *Ordericus Vitalis* that the author continued his history down to the year 1070, three years later than that period. This last-mentioned writer (Ordericus,) was contemporary with Henry the First, the Conqueror's son, and carried his history down to the death of that monarch. He appears to be the best and most deserving of credit among all the Norman annalists; and he has, in general, very closely adhered to the detail of facts as represented by William of Poîtiers, so far as their narratives ran parallel to each other. Under the year 1070, he notices the conclusion of the "*Gesta*," and speaks of the work itself and of its author in the following terms:

"Thus far has William of Poitiers brought down his history, in which he has subtilely and eloquently unfolded the actions of William, in imitation of the style of Crispus Sallustius. This writer was by birth a Norman, of the village of Pratelles, (*de vico Pratellensi*) and he had a sister who there presided over the nuns in the convent of St. Leger (*Sti. Leodegarii*). He obtained the name of Pictavinus, (or Pictaviensis as it is commonly written) from having been plentifully imbued from the fountain of philosophy at Poîtiers. On his return to his own country, he shewed himself more learned than any of his neighbours and associates; and he assisted Hugh and Gislebert, Bishops of Lisieux, in the office of the archdeaconry, and in ecclesiastical matters. Before he entered into the clerical order, he had proved himself a valiant man in arms, and made war under the banners of an earthly prince, wherefore he is the more able to relate contests which he witnessed, in proportion as the conflicts were more dreadful in which he bore a part. In his old age he addicted himself to silence and prayer," (*taciturnitati et orationi*, an odd expression!) "and became more noted for dictating and versifying than for preaching sermons—(*plus in dictando et versificando quàm sermocinando valuit*). He frequently composed shrewd and elegant verses (*subtiles et concinnos*) fit for recitation, and commended them without any jealousy to the care of younger men, to be amended by them." [See the original in p. 170 of this volume].

As to that part of this valuable history which is now deficient, Baron Maseres seems to entertain hopes that it may yet be recovered by a diligent investigation of the antient hoards of MSS. deposited in the monasteries of Normandy. It is impossible for us, however, to guess how far this task, at all times difficult and doubtful, may have been rendered hope-

less by the devastating fury of the early years of the French Revolution. Whenever peace shall be restored to Europe, we hope and trust that, in proportion to the decay of learning effected on the continent by so long and depressing a state of war and rapine, will be the efforts made for its recovery and expansion. At present, our own country seems to cherish a very general spirit of investigation into the lost or forgotten annals of the middle ages; and certainly no state in Europe did possess, or probably still possesses, the sources of information, many of them hitherto unexplored, to so great an extent as France. The jealousies of some monastic orders, and the ignorance of others, formerly shut up many of those springs from the inquiries of antiquarian curiosity; and if the changes in men and manners produced by the Revolution have contributed to remove any of those barbarous impediments to knowlege, we shall consider the advantage as cheaply purchased, even with the loss of half the treasure of which the other half is laid open to our researches.

The first part of this history contains the transactions of William's youth, and the wars in which he was engaged previously to his invasion of England. His person and character, on first taking arms to crush the rebellion of Guy of Burgundy, (a kinsman, who held the strong castles of Brion and Vernon as fiefs of the duchy,) are thus described by the historian. This event occurred in the year 1046, when he was about 19 years of age.

"Our Duke, now advanced to manhood, rather in the knowlege of honest things and in personal strength than in years, put on arms, the news of which inspired all France * with terror. Gaul did not possess such another knight and man at arms. It was a sight at once glorious and fearful to behold him guiding the reins, graceful with the sword, blazing with his shield, and threatening with his helmet and lance. For greatly as he excelled in beauty, whether clad in the robes of peace or in those of dignity, yet more particularly did that habit become him which is worn against an enemy. It was then that the manly soul which he possessed, and his high courage, shone forth with exceeding brightness. It was then also that he assumed the office of patronizing the church of God with a holy zeal, that he engaged to defend the cause of the weak, to impose laws that should not oppress, and to decree judgments that should never deviate from equity and moderation. He first began to prohibit murders, burnings, and robberies: for, as we have before

* By the term "France," in these early historians, is always to be understood only the "Isle of France," and a few of the neighbouring provinces immediately to the West and South of Paris. [Rev.]

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noticed, too much licentiousness had every where prevailed as to unlawful things. Next he removed from his friendship all those whom he discerned to be ignorant or wicked; he admitted to his counsels only the most wise and worthy; he valiantly opposed all his external enemies; and he powerfully enforced all rights and duties owing to him from his own subjects." [see original; p. 39, 40.]

In various other passages, this writer finds opportunities of profusely extolling the piety, justice, valour, generosity, and even the clemency, of his hero; some of which qualities, those who have formed their judgments only on the later historians of our own country will wonder at hearing attributed to him, even by the most resolute panegyrist. Perhaps, however, no character in history has been less considered with reference to the general features of the age, than that of William the Conqueror. Of all the enterprises of his life, the only two which appear to have raised a question respecting their *justice*, among his contemporaries, are his appropriation of the county of Maine and his invasion of England. With regard to the first, the reader will find a very clear and explicit detail of the facts which led to it, in the note to page 67 by the present learned editor; and we think that his conclusion will be that, if not strictly *equitable*, this was at least the most "colourable" of all the *iniquitous* transactions of the age. It is by the second, only, that William is known to the generality of Englishmen; and our love of liberty, and veneration for that constitution which we principally owe to the wisdom of our Saxon ancestors, have united to make us view the prosperous invader of the eleventh century, with the same detestation that animates us against the threats of Bonaparte and his attempts at universal dominion. Morally speaking, no character is more deserving of general execration than that of a national conqueror: but, in estimating the virtues and vices of an individual, nothing is more contrary to common sense and common honesty, than to transfer the prejudices and feelings of the present age to our reasonings on the events of former times. All our historians, who have exclaimed the most loudly against the perfidy and violence of William's aggression, pre-suppose a clear and uncontrovertible right of election in the people of England, which, however, we are very far from finding ourselves prepared to admit. Lord Lyttleton seems to consider this point as established; and the present editor, though laboriously full and particular in all his statements, and in general remarkably just and precise in his deductions, has acceded to this opinion,—as we conceive, without sufficient examination.

That in some particular instances the people had assumed to themselves this elective privilege, or at least the privilege of confirming the appointments of their sovereign, we do not deny: but it never has been proved, to our satisfaction, that any such privilege was an established or fundamental principle of the constitution, was recognized by the prince, or understood by any foreign power. On the contrary, we are inclined to believe that the Saxon laws were silent, or at best extremely unsettled and wavering, on the important subject of succession; that, although hereditary descent was not established by any fixed or permanent rules, the right of popular election was a much more uncertain and unprotected title; that the crown, which it is our pride in this enlightened age to consider only as a symbol of *office*, was in those days regarded as a vague and undefined species of *property*; and that a right of disposal or bequest in the proprietor was at least as worthy of reliance, as the supposed indefeasible right of controul or of election in the people. At least it is certain that this *supposed indefeasible right* was so far from being trusted even by Harold, that he chose rather to resort to a title grounded on the death-bed *donation* of his predecessor, although that donation was made in the face of a prior contract asserted by his rival and not denied by himself. Is it not extraordinary, if the right of election was established in the people, that Harold should not have exclaimed, with all the ardour of a patriotic prince, against the infamy and absurdity of an attempt grounded on the mere shadow of a title unauthorized by every principle of law and justice? Is it not incredible, in that case, that he should have resorted, instead, to a pretence at all events resting only on the same foundation with that of his rival, and, under the particular circumstances, inferior to it in validity? For, if we suppose that the prince had the power of disposal of his crown, how can it be said with any justice that Edward the Confessor was not bound by his solemn promise to dispose of it in favour of the Norman; especially since, in the whole course of his life, William had never committed any act to forfeit the favour of the King of England, or the right which he had acquired in consequence of that favour, to the inheritance of the crown at his demise? The *very remarkable* words of *Harold's ambassador* are, we conceive, sufficient evidence of the justness of these observations:

"*Hæc tibi mandat Rex Heraldus*, &c. You have invaded his kingdom, with what confidence, with what temerity, he knows not. He remembers, indeed, that King Edward did at one time appoint you

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to be heir of this realm, and that he himself confirmed to you the security of this succession when in Normandy. But he also knows that this kingdom is his own *by right, being granted to him by the gift of the said king made in his last moments;* and from the time when the blessed Augustine came into these regions, it has been the common custom of the country that the donation should be held as binding which a man makes at his last end. Wherefore he demands of you that you depart from this land, as in justice bound, with all your followers: or else he will consider as dissolved the friendship and all bonds confirmed to thee in Normandy, leaving it in your power to break or maintain them." [See original. p. 112, 113.]

About the period of the Revolution, many men seem to have deemed it necessary to establish the doctrine of an antient right of election inherent in the constitution, in order to justify the measures then adopted for the deliverance of the nation: but, with the more enlarged views of government which have since prevailed, we do not conceive that our present liberties are at all dependant on the question of what was agreeable to the spirit of the Saxon constitution. We have, therefore, no scruple in declaring our belief that, according to the principles which then obtained, the title pretended by William to the Crown of England was, if founded on truth, *certainly* better than that of Harold, and *probably* than that of Edgar Atheling, or any other person whatever;—and, notwithstanding this opinion as to the justice of his cause, we are still able to *lament* the overthrow of his rival and the force put on the inclinations of the people, however unsupported we suppose them to have been by any legal and established right. The tyranny and oppression manifested in many acts of William's subsequent government, we should be very sorry to be supposed capable of attempting to justify; yet strict impartiality should lead us to consider that, if his title to the crown was such as he asserted it to be, the opposition which he experienced was, in fact, a rebellion; and his contemporaries would probably have regarded the severity of his government over the vanquished, as too common and natural a line of conduct to have been deserving of abhorrence, or even of reprobation.

One passage in the ambassador's speech above-quoted is remarkable as referring to a very strange occurrence, noticed by all the historians of the time; viz. the voyage of Harold, (in the year preceding the conquest,) to Normandy, and the oath which he there took to maintain the succession of Duke William to the crown. A great variety of opinion has prevailed on the motives and consequences of that voyage, concerning which Baron Maseres has industriously collected all

all the existing testimonies of antient and arguments of modern writers, and has compared them with a judgment and candour which intitle him to great credit. We much wish that we could extract the whole of his long note on this subject; which, we think, would better exemplify his abilities and method as an historical commentator, than any number of shorter or less considerable selections: but it would occupy at least seven of our pages of close print, and therefore we must reluctantly abstain.

In another long and very learned note of the editor, p. 292 of the present volume, he supposes three essential requisites to the formation of a complete title to any feudal estate at the age of the Conquest; or, as he himself expresses it, 'three wills concerned in the determination of the succession; first the will of the last holder of the fief, who seems to have directed the succession by his last appointment or nomination, either by word of mouth or by writing, on his death-bed; 2dly, the will of the people, or holders of fiefs contained in, and making part of, the vacant fief; and 3dly, the will of the next upper lord of the fief.' In the case of a sovereign dominion, such as that of England, it is obvious that only the first two of these requisites could exist. The law of inheritance he expresses to have been no more than 'an inducement, or ground of preference, by which those persons, upon whose will and pleasure the succession to the vacant fief depended, were actuated in determining, or directing the succession to it.'—This hypothesis is, undoubtedly, ingenious: but we cannot add that it is, in our opinion, sufficiently authenticated by the instances brought forwards in support of it. On the contrary, it appears to us extremely improbable that a rule so complicated and artificial should have been adopted in systems of jurisprudence so rude and unsettled as those of the eleventh century. We have no doubt that recourse was had to all the different grounds here suggested, in different instances, to determine a succession; and in the nature of things it is evident that, where all parties having any possible interest in the succession were agreed in the choice of the successor, *that* title was the best, or securest, which could possibly be obtained: but to the probability of the existence of any formal legal principle of the nature here mentioned, we have very great objections; and the more because we cannot discover any trace of such a principle being recognized by the historians of any of the disputed successions of this period.

Whatever degree of validity is to be annexed to the disposal of the crown by Edward the Confessor to the Duke of Normandy,

mandy, the question still remains whether that disposal was a genuine deed, or a mere pretence set up by the invader, and founded on little or no authority. The latter seems to be the opinion of Mr. Baron Maseres, in common with most of our former historians : but we are far from being convinced that this opinion is well supported. We think that the editor has satisfactorily proved (in a note p. 113.) that the pretended donation was not made, as is asserted by William himself in his manifesto, so early as in the life-time of the Earls Godwin, Leofric, and Siward, and consequently not with the consent of those noblemen : but we conceive that the fact of the donation itself rests on different grounds, and has never been successfully controverted.

After all, the best argument against the validity of William's title is, perhaps, to be found in the censures which were passed on his invasion of England by his own contemporaries; censures which William of Poitiers, his panegyrist, deems it necessary to oppose so zealously, and in which Ordericus Vitalis, who is generally considered as the most impartial of the Norman writers, seems ready to acquiesce. Yet, with regard to the opinion expressed by the last-mentioned historian, it is still necessary to remember that he wrote under the reign of Henry the First; a prince who united in his own person both the Roman and the Saxon titles, and was wisely solicitous to take all possible advantage of the hold which the latter gave him over the affections of his *English* subjects. It is not, therefore, surprising if even the courtly writers of that period should discover a partiality to, what may fairly be called, *the popular* cause.

This same Ordericus Vitalis (the author from whom the last considerable piece in this volume is a selection) was born in England, and was sent, at the age of 10 years, to the monastery of *Uticum*, or *St. Evroult*, in Normandy, for his education. He afterward became a monk in the same monastery, and continued in it during the whole remainder of his life, which lasted to the year 1141, or longer. He was employed by his abbot as historiographer to the monastery, ('which was an office assigned to some of the more learned monks in many of the Benedictine convents of the day,') and the produce of his labours was the great work which he intitled his *Ecclesiastical History*, occupying more than half of Duchesne's collection. The portion here reprinted makes but a very small part of the entire composition; containing only the events from the invasion of England by Harfager and Tosti, two months before the landing of William, to the execution of Earl Waltheof in the month of April 1075, between 8 and 9 years after that invasion. This portion the learned editor selected as describing

the period most interesting to an English reader: but at the same time he does not deny that the whole of Ordericus might be reprinted in a similar manner with very great advantage to the interests of literature; and, with all the ardour natural to an undertaking so laudable as that in which he has been concerned, he earnestly recommends the completion of the work to some gentleman or gentlemen of abilities and leisure equal to the task. From the specimens laid before us by the Baron himself, we are inclined to join him most cordially in this recommendation; and we do not think that a better plan can possibly be suggested than that which he has chalked out, and great part of which he has so successfully filled up: unless, indeed, it were the substitution of a correct English version for the original, (or at least the *addition* of it,) a point concerning which a difference of opinion may exist.

In that part of his history which relates to the early life of the Conqueror, and to the events immediately following the Conquest, down to the period at which the author of the "*Gesta*" concluded, Ordericus has professedly taken that writer for his guide; differing from him only as far as he deemed it necessary to avoid the effects of his partiality for the cause of his hero. For this reason, Baron Maseres is of opinion that we have the less ground to lament the loss of that part of William of Poitou which we have before stated to be deficient.

It is impossible to bestow too high an encomium on this historian for his apparent truth and simplicity, the soundness of his conclusions, the importance of his materials, and the general plainness and good sense of his style. Of these excellencies it would, however, be absurd to give detached sentences by way of specimen; and we shall therefore conclude our present remarks with a little farther examination into the merits of his commentator.

We have hitherto considered the publication purely in an historical light, with reference to the advantage which it may afford in the illustration of interesting or doubtful facts: but it is also of more particular importance, when considered with a view to the antiquities of our national jurisprudence; and no man could possibly have been found better qualified to give this advantage its full force and effect than the learned editor. The bare mention of his useful and laborious notes, on the Norman and English law of inheritance, on the law of succession to feudal tenures, (which we have before given our reasons for considering as a little fanciful, but which nevertheless contain many profound observations and a great portion of learning,) on the nature of manors and manerial rights

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and the original of modern copyhold tenures, on villenage and the "*adscriptitii glebæ*," &c. &c. may perhaps be sufficient to inform the reader what he is to expect from the diligent perusal of the work before him. We should not, however, regard ourselves as excused for passing them over with so slight a notice; and we shall therefore give him an opportunity of judging more fully, by selecting that very note on which we have already so freely ~~passed~~ our observations:

made

'It seems probable that the law of inheritance by primogeniture had at this time begun to prevail in France with respect to counties or earldoms, or lands holden by homage or military service; though it does not seem to have been thoroughly established till a good many years, perhaps a whole century, after. At this time, that is, about the year of Christ 1060, it seems to have been only an inducement, or ground of preference, by which those persons, upon whose will and pleasure the succession to the vacant fief depended, were actuated in determining, or directing, the succession to it. There were three wills which were concerned in this determination, to wit, 1st, the will of the last holder of the fief, who seems to have often directed the succession to it by his last appointment, or nomination, either by word of mouth or by writing, on his death-bed; and, 2dly, the will of the people, or holders of fiefs contained in, and making part of, the vacant fief; and, 3dly, the will of the next upper lord of the vacant fief, of whom the late possessor of it held it. When these three wills concurred in determining the succession to a vacant fief in favour of the same person, his right to it seems to have been compleat and incontestable. But when one of these wills pointed out a different person from the other two for the successor to the vacant fief, there seems so have been some reason to doubt of the validity of the claim of him who acually took possession of the fief; and wars, or other contests, were often the consequences of such a possession. And this was the case, in a still higher degree, when each of the said three wills pointed out a different successor to the fief from either of the other two. Of the influence of the first of these wills, to wit, that of the last possessor of the fief, we have seen an instance above in the *Gesta Gulielmi*, &c of William of Poictiers, page 70, in the nomination of William, duke of Normandy, by Herbert the Second, earl of Maine, on his death-bed, in the year 1063, to be his successor in the possession, or government, of the earldom of Maine. For, in consequence of this nomination, (though it was not approved of and confirmed by the people of the country,) duke William invaded the country, and kept possession of it for many years. It is true indeed that impartial people seem to have thought that his conduct in so doing was unjust, and that such a nomination by earl Herbert ought only to have been considered as a recommendation to his feudal tenants, or the people, or, rather, nobles, of Maine, to chuse him for their earl or governor, which they were at liberty either to follow or reject, as they thought best. Yet it served at least as a plausible pretext to duke William to invade and take possession of the country upon earl Herbert's death, which it is probable he would not have thought

thought of doing without such a nomination. And we have seen above that his invasion of England was founded on an allegation (though, probably, a false one,) of a like nomination or appointment, by king Edward the Confessor, to be his successor on the throne of England And king Harold's succession to the crown of England was brought about by a real nomination of that kind made of him by king Edward on his death-bed, and an election (somewhat hasty indeed and irregular,) made by the great nobles of England, or some of them, in consequence of such nomination. And even in the present instance of the succession of this second Geoffrey Martel to the earldom of Anjou upon the death of his uncle, the famous warriour of the same name, there was, (according to the account given by William of Malmesbury,) a nomination of him by the last possessor, that celebrated earl, which was the principal cause of his succession. The words of Malmesbury are as follows: *Is* [*Gaufridus Martellus senior*] *moriens Gaufrido, sororis filio, hæreditatem contradidit, sed industriam seculi transfundere non potuit. Nam ille, simplicium morum Juvenis, magis in ecclesiis orare quàm arma tractare consuetus, homines regionis illius qui quietè victitare nescirent, in contemptum sui excitavit. Quarè, totâ terrâ prædonibus expositâ, Fulco, frater illius, ultrò ducatum corripuit. Fulco* Rhetin *dictus, quòd, germani simplicitati crebrò infrendens, ad ultimum, honore spoliatum, perpetuâ custodiâ co-ercuerit.* Lib. iii. page 98. And many other instances might be given of the influence of the will, or nomination of the last possessor of a fief, in these early times, in determining the succession to it.

'The influence of the second of the three wills above mentioned, that is, of the will of the people, or holders of inferiour fiefs contained within, and making part of, the vacant fief, in determining the succession to it, appears from the histories of these old times to have been still greater than that of the first will, or the will of the last possessor of it. For, whenever they thought fit, they appear to have elected their own governours, without adhering to the law of primogeniture, or any other rule of succession, by which they were directed on ordinary occasions. And their free and unanimous election seems to have been considered as conferring the title, or right, to the government in the fullest and clearest manner. And this was more particularly the case in very large and powerful fiefs, which had but a slight degree of dependence on the upper lords, of whom they were holden by fealty and homage; such as the dukedoms of Normandy and Britany, and the earldoms of Anjou and Maine. Thus, for example, in the dukedom of Normandy, Robert the Second, the father of William the Conqueror, prevailed upon the nobles of Normandy, in the year 1034, or 1035, to declare that they would admit his young son William, (who was then only 7 or 8 years old) to be their earl, or duke, or governour, after his, duke Robert's death, notwithstanding his being a bastard. This was plainly an election of him to the dukedom, though made before his father's death; and it took place (though not without several struggles from the great Normans of the ducal family during the minority of duke William,) in opposition to the claims of the legitimate princes to whom, without such an extraordinary exertion of the will of the people, the dukedom would

would have devolved. And in the earldom of Anjou we find that, even after the nobles of Anjou had admitted, or elected, the second, or pacifick, Geoffrey Martel to be their earl in the year 1060, in consequence of the nomination, or recommendation, of his uncle, the great warriour of that name, they afterwards grew tired of his government on account of the weakness of it, and deposed him, and elected his brother *Fulk Rechin* to be their earl, or governour, in his stead. For, though it is not expressly said that this was done by the people, or nobles, of Anjou, yet it is plain that it must have been so, since this *Fulk Rechin* could not have deposed and confined his brother Geoffrey without either their assistance, or that of a foreign army, which does not appear to have been made use of. And in neither of these instances of Normandy and Anjou do the kings of France, (of whom those countries were holden by fealty and homage,) appear to have interfered at all to control those elections as irregular, or to support the more regular or legitimate claimants of these powerful territories. So great was at this time the influence of the people, or nobles, of the great fiefs in determining who should be their governours.

'And, if this was the case in great fiefs, which had but a small degree of dependance on the upper lords of whom they were holden by fealty and homage, it is evident that it must have been still more so in *sovereign territories*, (whether called kingdoms or by any other name,) which were not held of any upper lord at all; such as the kingdoms of England and France, the crowns of which are therefore said to be *imperial*, the sovereigns of them having power, or *imperium*, or being commanders, or governours, over many subordinate lords, but not being themselves subject, or subordinate in any degree, to any other person whatsoever. In these territories the succession could depend only on the two first of the three wills above mentioned, to wit, the will of the last possessor of the crown, or government, and the will of the nobles of it, or holders of the fiefs of which it was composed; there being no superiour lord to interfere in the matter. And of these two wills, to wit, the will of the last possessor, and that of the nobles, or holders of the fiefs, the former seems only to have operated as a recommendation to the latter, which the latter might either adopt or reject, as it thought fit; or, in other words, the crown was at this time elective. Of this we have a number of instances in the English history about this time, that are indisputable. Thus, for example, *Edward the Confessor*, (whose title to the crown of England has never been in the least disputed,) was elected by the great nobles of England to be king upon the death of *Harde Cnute*, though Edward, the son of the Confessor's elder brother, the valiant king *Edmund Ironside*, was then living and had several children, namely *Edgar Atheling* and his two sisters *Matilda* and *Christiana*. It is true they were then in *Hungary*, under the protection of the king of that country. But, when king Edward sent for them over to England in the year 1057, in order to provide for the succession to the crown, no person seemed to think that his title to the crown was at all weakened by their presence, or that he was under any obligation in law or conscience to resign the crown to his nephew Edward,

as

as being the true heir of it in quality of eldest son of Edmund Ironside. In like manner Harold was elected king of England after the death of Edward the Confessor, in preference to the claim of blood of Edgar Atheling: and Edgar Atheling was elected king of England at London in November, 1066, after the death of Harold at the battle of Hastings; and king William the Conquerour himself was elected king of England on the Christmas-day following, A.D. 1066. And, after the death of William the Conqueror, his second son, William Rufus, was elected king of England by the nobles of England, under the direction of the good Archbishop Lanfrank, in preference to his eldest son, Robert, duke of Normandy; and after the death of William Rufus, king Henry the 1st was elected king of England in preference to the same Robert, duke of Normandy, his eldest brother. And other instances might be brought to prove that in these times, the election, or will, of the nobles, or great land-holders of the kingdom, was the best title, or rather, the only valid title, to the crown.

'It remains that we say something of the last of the three wills which we mentioned above as having an influence in determining the succession to a vacant fief, to wit, the will of the upper lord, of whom it was holden. Now, though the will of the upper lord, of whom the fief is holden, had but little influence in determining the succession to great fiefs, which had but a small degree of dependance on the said upper lords, yet in all other cases it was of great importance. For, where the upper lord was very powerful in comparison of the tenants who held fiefs under him, (as was the case of king William the Conqueror with respect to his English barons, or holders of lands by military service,) that claimant only could get possession of a vacant fief to whom he pleased to grant it; and the upper lords, especially if they were sovereigns, or had no superiour lords above them, (as was the case with the kings of France and England,) seem oftentimes in these cases to have granted the vacant fiefs to such of the several claimants of them as they thought fit, almost as freely as if they had been making original grants of them. Thus, for example, upon the death of the famous William Fitz-Osborne, we have seen above in our author, that king William the Conqueror granted the castle of *Breteuil*, and all his other lands in Normandy, to his eldest son *William de Breteuil*, and all his great possessions in England to his second son, *Roger*, earl of Hereford. *Hæreditas ejus à rege Gulielmo filiis ejus distributa est. Willelmus, major natu, Britolium et Paceium, et reliquam partem paterni Juris in Normaniâ obtinuit et omni vitâ suâ, ferè trigintà annis, tenuit. Rogerius autem, junior frater, Comitatum Herefordensem, totúmque fundum patris in Angliâ, obtinuit.* From the expressions used by our author in this passage, *hæreditas ejus à rege distributa est*, and *Willelmus Britolium, &c. obtinuit*, and *Rogerus autem Comitatum Herefordensem, &c. obtinuit*, it seems probable that king William, in distributing the possessions of William Fitz-Osborne between his two sons William and Roger, was not tied down by any fixed rule, or law, upon the subject, but was governed by his own judgement and discretion, though he seems to have followed the spirit of a law of inheritance which afterwards took place, and, perhaps, at

that

that time was beginning to take place, in Normandy. See above page 272, note [2].

'But in all these three ways of determining the succession to a vacant fief, the circumstance of primogeniture seems about this time, A.D 1060, to have been considered as a just ground for preferring the claimant to whom it belonged to the other claimants of the vacant fief. When there was no objection of criminality, or insufficiency for the station, (arising either from the weakness of infancy, or imbecility of character,) to be made to the claimant to whom this circumstance of primogeniture belonged, it seems to have been an inducement to the dying possessor of the fief to nominate, or appoint, such claimant for his successor in it, or to recommend him both to his upper lord for his tenant, and to his inferiour feudal tenants for their lord; and it seems also to have been an inducement to the upper lord to admit such claimant for his tenant by receiving homage from him for the fief, and to the inferiour feudal tenants to admit him, or elect him, for their upper lord, or governour, by performing homage to him for their fiefs. And thus, by degrees, this circumstance of primogeniture, from being at first only a recommendation, or ground of preference, to induce the persons upon whose will and pleasure the succession to vacant fiefs depended, to chuse the eldest sons, or eldest nephews, of the last possessors of them to succeed to them, grew up, by the frequent repetition of the instances of such a preference, to be at last a settled legal right, by which the course of succession to feudal possessions was afterwards uniformly regulated.'

Our opinion concerning the main argument of this note, formerly expressed, nearly resolves itself into this, that the Baron is rather too correct a lawyer, and too close a reasoner, for the period of history which he has undertaken to illustrate; and, if this opinion be just, it will (we think) be farther confirmed in many other parts of his commentary, some of which we shall mention in this place.

In the note, p. 200, on the election of Lanfranc to the see of Rouen, Baron M. is extremely anxious to reconcile the passage in Ordericus which gives an account of that *election*, with another in William of Poitiers which signifies (as he conceives) that the Conqueror *appointed* to that archbishopric of his own authority: but in fact those passages require no explanation. Supposing the right of election to reside in the Dean and Chapter, but that William had obtained sufficient influence to secure the electors, which seems to be the case, it is very natural that one author should have expressed himself that the Duke *appointed*, though it is more *accurate* in the other to say that the Church *elected* and the Duke *confirmed* their election.

Note, p. 207. The words "Ex *consultu* Sapientum" may fairly be construed in common parlance as containing the *consensus* also. At any rate, we see nothing in the expression

that contradicts such an implication: but the learned Baron appears to think that historians write on all occasions with the precision of special pleaders.

Note, p. 231. How do the words "*Præveniens inde Salisburiam, premia militibus ibi pro tantâ tolerantiâ largissimè distribuit,*" &c. 'give ground to suppose that these soldiers were not feudal tenants but hired soldiers?' What is contradictory in the supposition of the Conqueror's rewarding his feudal tenants for their services? or where is the necessity of *making* a difficulty in this passage which the editor professes himself unable to solve?

The long note, p. 325, on the condemnation of Waltheof, appears to us an instance of learning misplaced. The whole series of William's conduct in his government of the conquered country is the conduct of an arbitrary governor, who owned no law but his own tyrannical will. Indeed, no two characters in history afford a greater contrast than this same man presents as Duke of Normandy and as King of England. We cannot doubt that the execution of Earl Waltheof was a flagitious act, committed in the full lust of power and insolence of dominion. What is the use, then, of trying the unfortunate Earl over again by the existing laws of our country, or by the rules of evidence and construction laid down by Sir Matthew Hale? or of what importance is it to be informed that the crime, for which he suffered, amounted at farthest to no more than misprision of treason?

In p. 56. occurs an elaborate and learned note on the nature of the subjection of the duchy of Normandy to the crown of France, to which we are unwilling to object because it contains so much curious historical matter relative to the first establishment of that duchy: but we must be allowed to question whether the text necessarily implies all that the Baron seems to suppose. As a feudal tenant, Duke William was at least equal in power and resources to his sovereign lord, the King of France; and the expression in the text may as naturally mean a refusal of services to which he was actually bound, as the real absence of any existing obligation to perform them.

The derivations of modern phrases and usages, which our learned editor finds occasion to make from several passages in these antient authors, are frequently very satisfactory and instructive. Thus, after a long and excellent note, p. 87, on a most singular institution of the age, (the *Trevia* or *Treuga Dei*, the Truce of God, or the Peace of God,) he adds; 'it is not improbable that the expression used at this day in our indictments for murder concerning the person murdered, to wit, "that

"that he was in the *peace of God* and of our lord the King," may have taken its rise at first from this institution; though at present it has no such meaning, nor, as I imagine, any meaning at all.' P. 91.

The following observation, also, which occurs at p. 246, is curious, and deserves the attention of the etymologist:

'It seems probable that the Normans, at this time, lived mostly in castles and towns, where by their numbers they could be tolerably secure from the attempts of the English, whom they had subdued and deprived of their estates, and to whom they were consequently very odious. And hence it has come to pass that more Norman, or French, words have been introduced into the English language with respect to such things as were exhibited for sale in towns and markets under the authority of government, than with respect to things that related to agriculture and a country life. Thus the bodies of dead sheep, and oxen, and calves, which were sold in market-towns, were called *mutton*, *beef*, and *veal*, from the French words, *mouton*, *bœuf*, and *veau*; but the living animals themselves which were bred in the country, (where there were fewer Normans) continued to be called by their English names of *sheep*, *oxen*, and *calves*.'

The derivation of the word *savage* from *sylva* is, we think, too evident to have been made the subject of a note, and still more to have been introduced with a '*perhaps*.'

As to the quibble on the punishment of hanging, "*quippe qui nec cœlo nec terrâ dignetur*," it is a poor conceit, very old, and very common, and not worth notice in this place.

The practice pursued by William, of judging causes *in propriâ personâ*, is frequently the subject of the editor's remarks as being unusual: but in fact it was the patriarchal custom of the age, and descended to a much later period.—Some very curious instances of it may be found in Joinville.

We apprehend that the note (u) p. 219. is founded on a mistaken notion. The learned editor does not seem to be aware that Ireland was at this time divided into several independent kingdoms and sovereignties; united, as was the case in England during the Heptarchy, in a sort of league, with an elective *monarch* to preside over its general assemblies, &c. This, at least, we believe to have been the case.

In page 226, we see no reason for imagining that *Haugustald* means *York*. *Hagulstad* (the same word, undoubtedly,) always means, not in Bede only, but in every other antient author, *Hexham*. Besides, it is expressly said in the text that William's army pursued a route *hitherto untried* and extremely *difficult* and *mountainous*; that he lost his way *among those savage tracts*, &c. &c.; all which exactly applies to the country lying between Newcastle and Hexham, and not in any degree to that

which lies between Newcastle and York, which he had traversed only a few days before.

Note, p. 231. Sion is an episcopal city on the Rhône, *not* between Lyons and Geneva, but considerably *above* the lake of Geneva, in the Valais.

Episcopus Sagiensis, in p. 275, must mean the Bishop of *Seez* in Normandy, not of *Sens* in Champagne.

These little defects and oversights are rather proofs of the general excellence and utility of the work, since we cannot discover in it any more important grounds of objection.

We shall now conclude this long examination with a mere catalogue of the remaining pieces in the collection. 1. The Chronicle of Caen, which is extremely short, but valuable as fixing the dates of some otherwise uncertain events. 2. A list of eminent Normans residing in England before the Conquest. 3. The Roll of Battle-Abbey. 4. The list given by John Brompton, Abbot of Jorval, of the companions of the Conqueror. 5. A list of the great Norman Barons living in the 20th year of the Conqueror, with the situation of their respective estates in England, intitled "*Magnates Superstites*, &c. 6. Another list taken from Doomsday Book, intitled "*Catalogus Nobilium qui immediatè prædia à Rege Conquæstore tenuerunt.*" 7. The Pedigrees of Kings, Dukes, Earls, &c. mentioned in Duchesne's Collection. At the end of these tracts, the editor has added an index of principal events, and another of names, all placed in alphabetical order.

Meri.

ART. II. *Communications to the Board of Agriculture*, on Subjects relative to the Husbandry and internal Improvement of the Country. Vol. V. Parts 1 and 2. 4to. 1l. 2s. Boards. Nicol, &c.

ACCORDING to the usual mode pursued in the transactions of literary societies, this volume consists of a variety of separate papers, which have no general character, and which can only be reviewed by distinctly noticing them. It commences with *an account of the Moss Improvements of John Wilkinson, Esq. of Castlehead in Lancashire.* By Sir John Sinclair, Bart. M.P. The reporter states that the nature of the moss here improved was that which is called in Scotland "a flow moss;" that its original value was not more than a half-penny per acre; that by drainage, making roads, and ploughing, burning, and liming the surface, this unpromising soil has been brought into such cultivation, that it would let from 30 to 40 shillings per acre; and that Mr. W. has improved, or is in the

course of improving, 500 Lancashire acres of this kind. Sir John supposes that a parallel instance does not occur in any part of the United Kingdom; and he obviates the objection which has been made to Mr. Wilkinson's attempt,—that with a less sum than the money expended he might have bought the best land in the county,—by remarking that he has converted a barren into a fertile spot, and has set a noble example: but such examples can be followed only by the affluent. The calculation of the expence is not given.—An appendix to this paper contains the result of an experiment made by the reporter in Caithness, North Britain, to shew the effect of Frost in bringing Moss into cultivation, with observations on the process, by Mr. John Anderson, of Ansdale. Proceeding on a distinction made by the late Dr. Anderson between quick and dead Moss, Sir J. Sinclair ordered the former to be ploughed up in autumn, and subjected to the operation of frost; by which its vegetative quality was destroyed and it was converted into Moss-earth. Mr. Anderson (the farmer) confirms the success of the experiment, and states that, when peat 'is once thoroughly *frosted*, all the sunshine of Jamaica will not afterward bring it to the consistence of real peat.' Towards fertilizing bogs, this hint may be useful.

A plan for improving the growth of Tares. By Mr. Thomas Herod, of North Creak, Norfolk.—Nothing more occurs in this paper than the recommendation of sowing wheat among tares in preference to oats or rye, because the stems of the wheat are more able to sustain the climbers and are sweeter to live-stock. The proportion is one peck of wheat to 10 or 12 of tares, which must be sown broadcast in October, and ploughed into four-furrow ridges.

Comparison of the Expences of Arable Land in 1790 *and* 1804. —This long paper includes the returns made from the several counties to the Board, in answer to two circular letters written at the request of the Corn-Committee of the House of Commons. The tables which it contains are numerous, and occupy many pages. We can only give the *general result* respecting the rise of the price of labour, during the period above specified, in England and Scotland:

'Labour	47	per cent.
Artisans	41	
Rent	$39\frac{6}{7}$	
Tithe	$48\frac{1}{4}$	
Rates	$89\frac{6}{7}$	
Cultivation of arable land	38	
Manure	$62\frac{2}{13}$	
Average rise	$52\frac{2}{7}$	

'Scotland, sketch of the general result,

'Rent - - -	73
Rate - - -	69 3/13
Labour - - -	56 4/11
Artisans - - -	65
Manure - - -	89
Average increase	70 per cent.'

Copious miscellaneous observations were sent with the returns solicited, which form a valuable supplementary comment on the tables, and on other subjects of political economy. Various gentlemen here comunicate their sentiments respecting the state of the country, with freedom, and often manifest a depth of reflection which is not unworthy of legislative attention. We shall exemplify our remark by a part of the letter of J. T. Stanley, Esq. of Cheshire, exhibiting a comparative view of the national advantages resulting from Manufactures and Agriculture:

'The expences of farming seem to have increased about a fourth within the last twelve years; the profits have certainly not increased in the same proportion. Agriculture must necessarily suffer, if some measures are not taken to secure to those engaged in it, their fair and accustomed gain. It will be a bad policy to drive all men of capital and intelligence into trades, which cannot enable them to add so much to the real wealth of the nation, as they could when they were stimulated in the character of farmers scattered over the country, to improve the land to its utmost, to increase the numbers of cattle, horses, sheep, farm buildings, and all kinds of agricultural stock; and to awaken the industry of the common people, and tempt them to apply their labour to the most useful purposes. Trade may appear to enrich a country more than agriculture, by more immediately introducing into it the gold and silver of other nations; but gold and silver are not either industry, food, raiment, or dwelling, and they are of use only as they act as stimulants to produce either some or all of these. How far they do this (securing independance at the same time), must be determined, before their value is appreciated. Money is the exciter of labour; and if, when we have got it, we send it again abroad to excite the labour of foreigners, towards the supplying us with any one article requisite for our strength or comfort which might have been provided by our own industry, we shall have lost, and they have gained, a certain portion of power and industry, or real wealth.

'A farmer who, in the course of a few years, doubles a capital of 1000l. may have added much more to the force, and to the mass of comfort in his country, than the manufacturer, who in the same time may have made 10 of his 1000l. In the one case, the nation may possess instead of so many acres capable of producing food for twenty families, as many, producing food for forty families; and instead of several idle and beggarly peasants, at least as many laborious, healthy, well

well clad, and well lodged labourers, all fond of comfort, and of course having many wants; in other words, all exciteable to the utmost exertion of their powers. These labourers, by their earnings under the farmer, may each of them have procured a cow and a pig, and converted a piece of a common near them, into a field and garden, capable of supporting them. In the other case, after the manufacturer's retreat with his 10,000l. the nation may contain a large cotton work more than it had before, just of as much value as the wood and bricks contained in it; and the knowledge of spinning and piecing cotton threads, obtained by two or three hundred individuals, at the expence of their health, their morals, and their agricultural knowledge and inclination. If government considers only the facility of raising a loan, the unapplied 10,000l. in the hands of the manufacturer, will be compared with the farmer's 1000l., and the exertions of the first estimated as of the greatest value; but short-sighted indeed must be the politician who forms his judgment of the utility of men's occupations from no other source than the possible ultimate gain in money of a single individual at the head of a concern. The manufacturer may be growing rich, while his manufactory is absolutely impoverishing his country. Suppose the people employed in a cotton work to receive their food from abroad, that all the corn they consume came from America; such an establishment then would have produced the effect (by diminishing the numbers employed in agriculture) of increasing the prices of agricultural labour, without having increased the value of agricultural produce.

'After all, we have no assurance that the manufacturer will employ his money, when he has got it, to augment the industry of his own countrymen. It may very possibly be lent to an American or West Indian adventurer. It may contribute to the production of wheat or sugar on the other side of the Atlantic, which American ships, filled with American sailors, may bring over to Europe, stimulated by the money gained, perhaps in England, by some other manufactory. Thus the whole business of trade and manufactory, however apparently advantageous, may become injurious to our best interests; but no one will contend against its essential and probable uses. I only am anxious our statesmen should allow that trade ought to follow, and not take the lead of agriculture.

'It is clear, that a province containing 100,000 individuals capable of supplying each other, in all seasons, with the first necessaries of life, would be a greater addition to the strength, and welfare of the nation, than a town containing the same number, engaged in trade exclusively, and dependant on foreigners for food; it would be much more likely to have an encreased prosperous population, and to improve its real wealth, its morality, and consequently its happiness. Its interests would be the part likely to be affected by war, and not only the best armies but ultimately the greatest revenue, must be forthcoming from it. In fact, towns are necessary evils in our system; their very prosperity produces luxury, feebleness of character, selfishness, and vice. The numbers of men of abilities they contain, who cannot have the least experience of the operation of any one law or measure, on the state at large, by their eloquence and publications;

and the mobs, by their threatenings, induce, nay force, government very often to sacrifice to a mere temporary interest, the soundest principles of policy. If possible, the population of a country should be kept diffused over its whole surface; at any rate, no artificial inducements should be allowed to draw men from where they can be of the most, to where they must be of the least use.'

Mr. Stanley adverts to other topics with equal judgment: but we must refrain from the pleasure of farther echoing his opinions.

An account of the Produce of Milk and Butter from a Cow, the property of William Cramp *of Lewes, in the County of Sussex, for one season, commencing the 1st day of May*, 1805, (*that being the day she calved*), *up to the 2d day of April*, 1806, *a space of* 48 *weeks and* 1 *day.*—We are here presented with an extraordinary instance of produce and profit from a single cow: but it is a question with us whether such instances are matters worthy of attention from the Board of Agriculture, since it cannot say *ex uno disce omnes*, nor hence deduce any general rule of practice.—Mr. Cramp obtained from his cow, in the period here mentioned, 438 quarts of milk, sold for 18l. 5s. 1d.; made 540 lb. of butter, sold for 41l. 7s.; and, deducting expences, he obtained a clear profit of 41l. 5s. 11d.

On the means of supplying Milk for the Poor. By John Christian Curwen, Esq. M. P.—In the last volume of the Transactions of the Society for Arts*, a paper from Mr. Curwen occurs on this subject, which is here greatly amplified. We shall not attempt to follow the public-spirited author through the particulars of his experiment, which clearly proves the advantage of employing green crops with chaff, and pounded or ground oil-cake, in feeding stock; as well as the profits of a winter dairy, for selling milk in the vicinity of a populous town. On Mr. C.'s calculations, it appears that, by raising green crops, and feeding cattle with them, in the manner directed in this paper, one acre might be made to produce *seven times* the quantity of food raised from an acre of hay or pasture†. So important a fact being ascertained, he diverges into reflections of a general nature, on the policy of improving our agricultural system, in order that our growth of grain may be equal to our consumption; and that, as in the case under present circumstances, one million of our population may not depend on foreign countries for the means of subsistence.

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* See M. R. Vol. liv. N. S. p. 363.

† By various trials, it was proved that an acre of drilled turnips weighed upwards of 32 tons!

Mr,

Mr. Philipps of Tyn-y-Rhôs* (here mis-printed Shos) had also, like the author of the preceding paper, previously sent an account of his *Improvement of Lands* to the Society for Arts, and received their gold medal. We need not again recall the attention of the reader to it.

Experiments made at the Request of the Board. By Mr. John Wright.—The first set of these experiments exhibits the *comparative value of Manures* to the farmer; the second, which was designed to prove *whether Spring Wheat, Barley, Oats, or Autumnal Wheat, will pay the farmer best after Turnips*, decides in favour of Spring Wheat; the third, which was made *to ascertain the proper depth* [at which] *Seed Barley should be deposited in the earth, after Turnips, to produce the greatest crop*, points out the advantage of shallow in preference to deep sowings, shewing that seed which was just harrowed in to hide it from the birds yielded more per acre at harvest, than that which was deposited two and four inches deep; and from the fourth, intended to display *the effects of Manures for Barley, on naked Fallow*, it appears that three quarters of a ton of burnt barley-straw are preferable to three quarters of a load of rotten spit dung:—but a single set of experiments would not satisfy us on this point.

We are next presented with *Communications on Spring Wheat.* By Sir Joseph Banks, Bart.—The spring-wheat, which is the subject of this paper, is a grain distinct from that which is sown in the Autumn, and stands over the winter. Sir Joseph B. gives the following account of it:

'Real spring wheat, the *Triticum Œstivum*, or summer wheat of the botanists, is a grain too tender to bear the frosts of the winter, but as quick in progress from its first shoot to ripeness, as barley, oats, or any other spring corn.

'It is well known on all parts of the Continent, and much used in France, where it is called *Blé de Mars*, from the season in which it is usually sown; and in some provinces *Bleds Tremois*, from the time it takes between seed time and harvest; in Spanish it is called *Trigo de Marzo*; in Portuguese, *Trigo Tremes*; and in German, *Sommer Waitzen*; all which names mark distinctly the difference between this and winter corn.

'It does not appear from the older books on husbandry, that it was at any former period much cultivated in England; the more modern ones are in general silent on the subject of it; they mention, indeed, under the name of spring wheat, every kind of winter wheat which will ripen when sown after turnips in February. This is probably the reason why the real spring wheat has been so little known, agriculturists in general conceiving themselves to be actually in the habit of sowing

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* Rhôs is a term in Welsh, which implies a tract of moist land, producing a coarse herbage.

spring wheat, when in reality they were substituting winter wheat in its place. have been little inclined to inquire into the properties of the real spring wheat when they had an opportunity of so doing.

'In the lower parts of Lincolnshire, where the land is the most valuable, and consequently the most subject to mildew, spring wheat has been long known, and it is now cultivated to a great extent.'

It is farther remarked that the grain of spring-wheat is smaller than that of winter-wheat; that in years of scarcity it presents a most important resource; and that, though the bread of spring-wheat is rather less white than that which is made of the better sort of winter-wheat, it is more nutritious, containing by analysis more *gluten*, or half animalized matter. —When in p. 184. Sir Joseph speaks of 18 or 21 *bushels* being sown on an acre and half of land, we suppose that he means *pecks*. Many other communications follow on the same subject, which we have not room to specify.

By Mr. W. Jones, of Fox-down Hill, Wellington, Somersetshire, we are presented with some judicious observations *on the Mildew in Wheat*. We believe that this farmer has a clear view of the subject, when he considers *frost*, or a degree of cold sufficient to wound the fibres of the plant and to check vegetation, as the primary cause of Mildew; and he is of opinion with us that the Fungus, which Sir Joseph Banks has noticed, is found growing on the wheat stalk in consequence of an injury which it had previously sustained. To his hypothesis Mr. J. has subjoined some practical remarks respecting the choice of wheats least liable to mildew, as well as the proper time for cutting and mode of managing in the field such as may be found affected.

Mr. Curwen again presents himself in a short paper containing an Additional communication on the *Steaming of Potatoes*, which are given to horses with cut-straw, as a substitute for hay. We here find that the Carron Company have adopted Mr. Curwen's plan.

When green fodder is deficient, the resource pointed out by the Rev. F. Elridge, in a letter on *the Culture of the Carrot*, may be useful. It consits simply of mowing the carrot tops a little above the crown, which may be done twice in a year, without injury to the root. Cows (and Horses) are fond of this green meat.

In a short letter, *on Horses and Oxen*, Mr. R. Emerson endeavours to account for the fact that oxen endure labour better than horses, by stating that the ox in his work chews the cud, and in consequence receives a supply of nourishment which continues to refresh him all the day.

On Wheel Carriages. By T. Estcourt, Esq.—Persuaded of the injury done to the public roads by broad-wheeled carriages

riages bearing immense weights, and of the difficulty of applying Mr. Cumming's principles, Mr. E. suggests a quere, levelled at the abolition of waggons, viz. whether the use of one-horse carts, for all purposes to which they are applicable, would not be an improvement on the use of waggons? This question is put on the ground of an assertion that a great weight may be carried with more ease when it is distributed in several carriages, each drawn by one horse, than when it is accumulated on one waggon drawn by several horses. It is certain that gravel is ground down more by one pressure from the wheel of a heavily loaded stage waggon, than by the friction of twenty successive carriages, the united weight of which may be equal to that of the waggon.

The Rev. Edmund Cartwright next furnishes *An Essay on the Cultivation of Potatoes.* Having informed the reader that the original country of the Potatoe is Brazil, where it is a native of the mountains, Dr. C. proceeds to detail some sensible and useful remarks on the method of raising this plant from seed; on the choice of sorts; on the proper soil, and its preparation; on manuring; on the method of planting; on the advantages of transplanting; on taking up and storing; on the application of this root as food for animals; and on the diseases of the potatoe. Of these sections we particularly recommend the first, which clearly points out the process and advantages of raising potatoes from seed: but, on account of its novelty, we shall specify a circumstance stated in the general observations at the end of the paper, respecting the self-propagating power of this vegetable:

'Having in a preceding part of this paper spoken of the potatoe as a plant remarkably tenacious of life, it may not be improper to mention that it possesses also a principle of vitality, or self-propagation, which few persons, it is believed, suspect.

'In looking over some potatoes which were going to be planted, I observed on several of them small buds breaking out where there was no appearance of an eye: these I cut out and planted, all of which grew and produced potatoes. Willing to trace this principle of vitality and self-propagation to its source, I took a certain number of potatoes, which, after paring off the rind, I cut into cubes of about an inch square. These cubes being kept in a dry place for a day or two, that they might heal over, were planted in the same manure as common cuttings. Of these, two-thirds at least produced healthy vigorous plants, and came to maturity.

'How is this phænomenon to be accounted for? Do the embryo plants extend themselves in all directions from the eyes through the whole parenchymatous substance of the potatoe, converting it, as it were, into a vegetable polypus? There is nothing obvious to the eye, at least, which leads to any such hypothesis.

'Had

'Had this plant and its properties been known to the Egyptians, they would, probably, have consecrated it to their principal divinity, not only on account of its important application to the sustenance of human life, but as a symbolical instance of the mysterious obscurity of nature in the generative process, to which their mythology is perpetually allusive, and as an emblem of fecundity.'

A communication of considerable length, and of no inconsiderable importance, now presents itself, *On the subject of Weeding, or the Improvements to be effected in Agriculture by the extirpation of Weeds.* By Mr. William Pitt, of Wolverhampton.—Lazy farmers are not more plundered by rats and mice in their barns, than in their crops by the weeds with which they are overrun. Mr. Pitt here exhibits a formidable catalogue of these vegetable marauders. Of *garden* weeds he reckons 22; of weeds in corn-fields and arable land, 55; of weeds in grass lands, 21 plants are enumerated which positively belong to this class, and 34 which are neutral or dubious; of weeds in waste lands, 13; of weeds in hedges, 11; and of weeds in woods and plantations, 37. Some directions for destroying weeds are properly subjoined.

This same writer terminates the first part of the volume before us with an elaborate *Essay on the production and consumption of Corn in Great Britain; its population at different periods; the means of increasing human subsistence; and of preventing future scarcities.*—In chapter I. the writer presents, from different authorities, a view of the exports and imports of grain for the last sixty years, discusses the question of the good or bad policy of importing corn, and states the causes of importation. It is well known that, about the year 1776, we ceased our exports, and began to be an importing country; and it here appears that, on an average of the last 25 years, our consumption has exceeded our annual growth by the produce of 200,000 acres of corn land. The causes of importation 'must be sought for in the extended commerce, and consequently increased wealth of the nation; in an increased population, and the introduction of more luxurious modes of life than were in use formerly:' among these luxuries, the general use of tea, and the consequent consumption of butter, are particularly noticed.

Chapter II. treats of the population of Great Britain, of the consumption of wheat, and of the quantity of land necessary to produce it. Here the author, taking the population of England alone at eight millions, and reckoning that an acre of wheat will furnish bread for four persons, calculates that our present population requires at least the annual growth of two millions of acres of wheat: but if, as is farther stated, in 1806 the wheat crop and fallows for wheat occupied an extent of three

three millions of acres, the necessity of importation must be removed. At the end of chapter 3. we meet with the following recapitulation of the

'*Quantity of Land necessary to subsist eight Millions of People in England, according to their present Mode of Living.*

	Acres.
Bread corn and fallows for wheat - -	3,000,000
Barley ground for beverage - -	1,500,000
Potatoes and other vegetables - -	500,000
Grass land, or green crops, for breeding, rearing, and fatting live stock for butcher's meat - -	12,000,000
Grass land for dairy cows - - -	4,000,000
For the support of human kind -	21,000,000.'

Having shewn that 'the use of horses cannot be dispensed with,' it is Mr. P.'s object in the 4th chapter to estimate the number of them and their consumption; the former is stated at 1,000,000 of all descriptions, and the latter to be equal to the produce of 5,000,000 acres; so that the consumption of the human kind and of horses is equal to the growth of 26,000,000 acres.

Chapter 5. gives the territorial extent of England at 50,210 square miles, or 32,134,000 acres, and the extent of the waste land at upwards of six millions; so that, if (to preserve even numbers) we suppose the waste land to be 6,130,000, the cultivated land will be 26,000,000 acres, the quantity barely necessary for our present consumption: a fact which manifests the expediency of an improved system of culture, and of bringing the practicable parts of our wastes under the operations of husbandry. The author is therefore led, in chapter 6, to consider the improved agricultural and grazing systems; fallow crops; feeding heavy stock within doors; the preference of horses to oxen; the operation of tithes and the corn laws; the policy of bounty on exportation, together with that of Public Granaries, and improved Leases: but we must refer to his judicious remarks instead of attempting to detail them.

In chapters 7 and 8, an increase of agricultural capitals, and the use of vegetable diet and beverage from fruit, are recommended; and under the heads of gardens, and potatoe and cow-ground for labourers, a plan is suggested for promoting the industry, foresight, and comforts of the poor. It is endeavoured to be shewn, in chapter 9, that, by an improved and extended cultivation, England might be enabled to sustain a population of 16,000,000; and that, after Scotland and Wales had undergone a similar improvement, the island might

might contain and support 21,000,000. Having laboured to demonstrate our capability of feeding so vast a population, Mr. Pitt, in the last chapter, considers how far a full community is desirable, and proposes instruction for the lower classes. The full community, on which he speculates, would perhaps not be desirable, and is not likely to occur: but his views respecting the education of the poor are liberal and just. In most points, Mr. P. concurs with Mr. Malthus. A judicious recapitulation is subjoined, and the author adds in conclusion,

'It remains for those who are at the head of society to determine, by their influence and example, whether a country shall go on in its natural course of plenty and prosperity, for its numbers will increase in proportion to the means of subsistence; or whether, by neglecting its natural resources, that course shall be checked, and those dreadful alternatives shall take place, which God and nature have appointed, to make room for a succession of future generations.'

The whole of this long paper is important and interesting. Of Part II. we must defer our account to the next month's number.

Moy.

ART. III. *Introduction to an Analytical Dictionary of the English Language.* By David Booth. 8vo. pp. 158. 5s. Boards. Johnson.

THE principal object of this publication is to avoid the repetitions, which would occur in a dictionary, by an explanation of all the prefixes, affixes, and common endings of compounded words, in every individual instance in which they require to be considered in a state of composition; and, as it is certain that all scraps and portions of vocables must have had originally distinct meanings, we are disposed to think that, wherever these can be traced, a previous general statement of them may tend to simplify the arrangement of the work, and facilitate the study of a language. We speak, however, only of such aids to the formation of words, as in the present state of language have no separate signification, when standing alone: for it is obviously unnecessary, when two or more sensible sounds are united, to go farther than to explain the sense which was respectively assigned to them when single. It appears to us, therefore, that Mr. Booth's definitions of such words as *when*, *where*, *ever*, *self*, &c. with the whole tribe of prepositions in common use, would have been more appropriately placed in the body of the proposed dictionary; and that, in their present situation, they are so far from abridging the labour of the student by a judicious clas-

sification, that they must multiply his toils, and dissipate his attention, by a needless accumulation of particulars.

Mr. Booth announces, as a secondary motive for sending this volume into the world, the wish to ascertain the opinions of literary men on its value. We are told that it may be considered, 'either as an independent work, or as an advanced part of that of which it is the harbinger,' viz. of an Analytical Dictionary, the publication of which has been delayed, and the time of its appearance is uncertain. This advertisement bears date the first of November 1805: but, as we believe, the dictionary itself is not yet before the public. We therefore seriously advise Mr. Booth to consider the magnitude, the extent, and the difficulty of the task which he professes to have undertaken. No language spoken by the sons of men was perhaps ever drawn from so great a variety of sources as the English; and in none has the lapse of ages produced such infinite alterations, both in the shape and the substance of original words. It would be vain to inquire whether the knowlege of the northern, of the classical, or of the modern languages of France and Italy, is most important to the person who would explain the English, since all are essential. We wish the author, then, calmly to examine whether he is so qualified for his office. If he be much versed in the Latin tongue, it is strange that, after having mentioned such participles as *wounded* and *diseased*, he should state that '*id* is often written for *ed*, as in *putrid*, *morbid*, *fervid*,' (p 70.) If he be much at home in Greek, we think that he betrays too partial a bias to the Romans when he prefers a new derivation of *idea* from *id*, to the old established greek source, (p. 47.) To derive *age*, that common termination in Italian, French, and English, from the Latin *agere*, and then to say that our *ish* is the same sound softened, as in *publish* and *punish* (p. 90.) certainly looks like ignorance of the principles on which modern languages have been formed from the antient; — and in the following observation, he falls into that very fanciful strain of originating words, which has so long obstructed the attainment of solid information on the subject, and which we were in hopes that his great master, Mr. Horne Tooke, had in this country at least exploded for ever. 'Labour is generally *mercenary*, and, on that account, the affix *age* (*money*, *price*, or some equivalent word being understood,) expresses the value, or sum paid for the work. Thus we have *pontage*, the *toll* of a bridge,' (in which, by the way, no *work* is in contemplation;) *wharfage*, wharf-money,' &c. &c. Is Mr. Booth sure that '*ster* is the *feminine* affix in the Saxon and Dutch languages'? It is true that in our own language

it

it 'appears in the word *Spinster* and a few others:' but we are inclined to think that Spinster is become feminine, merely because the labours of the wheel are almost exclusively performed by women. The termination is allowed to be '*at times* masculine, in English, as in *malster*, &c.' (p. 58): but we apprehend that it will be found so, or rather of the common gender, *at all times* except in the single word *Spinster*, which is confined to females for the reason above mentioned. *Gamester*, *throwster*, *webster*, &c., are masculine, or doubtful at most; and the feminine termination employed in the word *sempstress* clearly evinces that, without such a change, it might have been applied to that sex which Grammarians ungallantly style the worthier

The utility of etymology has been unjustly questioned, and the whole science of language brought into disrepute, by the extravagant theories and wild conjectures of its votaries. It is certainly the most dangerous of all subjects, since the very instruments, with which we must work on it, may become in a moment weapons of destruction. Without a constant exercise of ingenuity, no progress can be made; yet that ingenuity, improperly directed, or excessively refined, betrays us into irretrievable absurdities. Observe the infinite perplexity of mischief that may be produced by three harmless letters:

'The Latin *vicus*, from *vincire*, to join together, denoted a collection of houses in the country. Its diminutive *villa* was applicable to a single house, the habitation of the farmer. From this we have formed *village*, a junction of rural habitations, equivalent to *vicus*. In their general style of contempt for every thing without the walls of the city, the Romans had *vitium*, VITIUS,' (the Romans did not know half the riches of their language!) '*vilis*, and others, which we have adopted in *vice*, *vicious*, *vile*, &c. *A villain* in our law books is simply an inhabitant of a *village*—one who is the *vassal* of his Lord. In its ordinary acceptation it includes every *vice*. The derivatives of *vincire* are numerous. In one view it becomes *vincere, to vanquish*; and hence *victory*, conquest, and *victim*, the prisoner, who was *bound* in chains. *A vice* is an instrument for holding or pressing things *together*. *Vicinity* is neighbourhood, and *vicissitude* is interchange of *place* or situation. The latter is from the Latin Adverb *vicissim*, by turns. The original idea expressed by *vicissim* is *together, jointly*, or *conjoined;* but separate acts thus performed, or two events of an *opposite* nature, thus recorded, must necessarily suppose *alternation*. The *vicissitudes* of *heat* and *cold* are their *conjunction;* but the *conjunction* of such impressions *must* be of that kind which tread on the heels of one another. *Vicus*, *village*, and *place*, are similar.—The Latin *vice* is, therefore, *in place* or *instead of*, and is prefixed to several words, as, *viceroy*, from the French *roy*, a king, one who rules *in place* of a king.'

After

After all, if these curious derivations were to be given, why not insert them in the Dictionary itself, in company with the words explained?

We might enter into a controversy with Mr. Booth on many other particular points: but we trust that he is already convinced that the work which he meditates requires extreme caution, and vast erudition. No great harm is as yet done: but should our strictures inspire some doubts of his ability to render justice at present to the intended Analytical Dictionary, we shall regret it the less, because he appears to be endowed with the industry, the talents, and the fondness for his subject, which may hereafter qualify him to execute his arduous task with honour. His style is generally clear, and, considering his materials, far from inelegant; of which his sketch of the system developed in the Diversions of Purley may be taken as a fair specimen:

'In tracing the origin of words, we often arrive at sources very distant from what might have been expected. Speech is almost entirely composed of figure and metaphor. There are but few objects, or relations, in nature with which mankind are acquainted; and yet it must be solely from these few that our ideas can be formed. Abstract thoughts are the shadows of reality; but shadows cannot exist without the substances on which they depend. The structure of language, however aerial it may appear, is not a palace of enchantment. The materials of which it is built are taken from the palpable objects around us. They are rude and common in their appearance, while the beauty and fairy elegance of the fabric is owing to the illusions of imagination. Things and actions, the most ordinary and obvious, are, in the most eminent degree, stretched in their signification; and we compare the primary and consequent meanings of the term with a portion of incredulity, when we are told that the distinction has been produced solely by custom and usage.'

In the next article, we shall see a speculation concerning language, of a different kind.

Den.

ART. IV. *Latium Redivivum;* or a Treatise on the Modern Use of the Latin Language, and the Prevalence of the French. To which is added, a Specimen of the Latin Language accommodated to modern Use. By the Rev. Samuel Seyer, A. M. 8vo. pp. 147. 4s. 6d. Boards. Murray. 1808.

IF the subject were not among the most painfully serious that an English politician can contemplate, an enumeration of the various means which have been adopted for the "deliverance of Europe" would add as entertaining a chapter to the history of John Bull, as any of those which have proceeded

from the laughter-moving pen of Swift; whom we should certainly have accused of too bold an irony, too broad a piece of humour, if he had proposed such a scheme for the subjugation of our antient enemy, as is gravely and we believe *bond fide* offered for consideration by the author of this work. The fifth coalition, here recommended to the adoption of European princes, is to be a crusade against French teachers, French printers, French paper-makers, French actors, and French cooks, for the purpose of prohibiting the 'disloyal and unpatriotic custom of speaking and writing a rival language;' and since 'some general language. it must be allowed, is necessary for the public and private communications between separate nations,' it is proposed that the Latin should be again introduced for those purposes. For our own part, we are by no means disposed to undervalue this project when we compare it with the many that have preceded it, of a far more dangerous and fatal tendency, which, though less apparently ludicrous, have not been less practically absurd. The trial of it may be cheaply made; and its failure will be bloodless.

In comparing the two languages, Mr. Seyer claims, with justice, a decided superiority for the Latin in elegance and terseness: but when he observes that, 'by adopting the French, we have brought on ourselves the labour of learning one more language than was formerly necessary,' it appears to us that the argument is directly against him. No English gentleman would choose to be ignorant of the original language of Corneille, Racine, Moliere, Boileau, Pascal, Bourdaloue, and Massillon; while, in order to obtain the power of speaking such Latin as would answer all the ordinary purposes of modern life, a new vocabulary must be invented, new phrases must be coined, and a new language be in fact created, almost as foreign as the French, from the classical style in which the works of the antients are composed. It seems to follow with certainty that the exercises of the students in that purer language would be corrupted by the habitual use of a faulty dialect; and though it be true that young persons even in their mother tongue fall into solecisms, which they afterwards correct,' this correction is effected by the ear, which is taught propriety of phrase in a native and living language, by a much more constant familiarity than can possibly be attained in respect to a foreign tongue which has ceased to be nationally spoken. The author here quotes against himself the authority of a very learned and experienced teacher, scholar, and grammarian:

'Whatever weight may be allowed to the foregoing arguments, yet the practice we are speaking of has been discontinued, and some reasons

reasons have not been wanting to justify the discontinuance of it. *Sanctius*, professor of Rhetoric at Salamanca, published his well-known treatise on Latin Grammar called *Minerva* in 1587, at which time the speaking of Latin was general among the learned, and formed a part of the discipline of schools; yet Sanctius disapproved of the practice, and at the end of his Minerva is a short Treatise written professedly against it, which contains nearly all the objections which can be mentioned.'

It really appears to us that the opinion of Sanctius, on this practice, of which he had such peculiar opportunities of observing and considering the effects under the favourable circumstances above detailed, is almost decisive of the question. Mr. Seyer, however, examines at large the six arguments adduced by him, without stating them, we think, quite so strongly as they will be found in the *Minerva*. We acknowlege that, on comparing the arguments in the work before us with those of Sanctius expressed *by himself*, we had no difficulty in deciding in favour of the latter; nor do we see any thing '*so very unreasonable*' in one of his observations, as to 'actually render his opinion on this subject of no value,' though that observation ought to have been considerably modified, as it doubtless would have been in a fuller and more extensive treatise. Our readers shall judge of this condemned sentence. Sanctius advises preachers, who aim of course at an impressive solemnity of style, not to accustom themselves too much either to hear or to join in common conversation, "*dum* (as he finely adds) *ex scripto et meditato doctorum hominum aures ducant in admirationem.*" This proposition may be, and certainly is, too roundly asserted: but is it absolutely absurd? Would it be nonsense to say, that Milton's language was so much the more grave and dignified, because he abstained from the every-day intercourse of the world?

The reader will observe that we have lost sight of the grand political objects announced by the author, and have directed our remarks merely to his proposal of making Latin conversation a part of the ordinary classical education of youth:—a practice which, we are satisfied, would deluge us with dog-Latin, and obstruct instead of promoting our real knowlege of the writings handed down to our admiration by Cicero and Horace. We must add, however, that our objections to it would be very much diminished, if it could be generally carried on with no greater violations of style than we encounter in Mr. Seyer's specimen of a vocabulary in the article '*De Tempore*;' the whole of which subject is treated in so clear and full a manner, that we are convinced that a complete

work, executed on this plan by the same hand, would be found of great utility in our schools, as a part of the system of instruction which now prevails in them.

Den.

ART. V. *Poems*, by Mary Leadbeater, (late Shackleton,) to which is prefixed her Translation of the 13th Book of the Æneid; with the Latin Original, written in the 15th Century, by Maffæus. 8vo. pp. 419. 8s. Boards. Dublin, Keene; London, Longman and Co. &c. 1808.

IT seems to have been a fashion among the Italian poets of the middle ages, those at least who were not possessed of any great share of original genius, to write *continuations* of *finished* works,—a mode which certainly may be considered as an Irish path to Fame. One man added five cantos to the *Orlando Furioso.* Another persuaded himself that the *Gerusalemme Liberata* could not be a perfect poem unless it were extended to the Homeric number of divisions, and therefore subjoined four books to the complete Epopée of Tasso. Maffæus seems to have thought that the liberal mind of Virgil could never have been satisfied with giving his readers less than *a baker's dozen* for their money, and therefore he added a thirteenth to the numbers of the Æneid, such as he imagined the Mantuan would himself have written if he had lived to perfect his own design. Perhaps, however, it would be impossible to fix on any work, to which such an addition is so superfluous and altogether impertinent. The death of Turnus absolutely accomplishes the business: all the rest is clearly and repeatedly told in the language of prophecy; and nothing farther can be said without teazing repetition, or dull and senseless spinning-out. Maffæus, nevertheless, was bedaubed with all sorts of compliment by the critics of his time:—but the voice of praise was soon silent; and he has since slept a long and profound sleep of almost four centuries, from which he must be not a little astonished at finding himself suddenly awakened—by an Irish Lady!

Whether the first feelings of Maffæus on this extraordinary occasion are gratifying or not, we do not believe that his reception into modern society will be such as can inspire him with very enviable sensations. Doubtless, it will be mortifying to him whom the Scaligers, Mureti, and Vossii have compared to the Swan of Mincius, to hear himself censured by the Monthly Reviewers as equally absurd in his design and uninteresting in his execution. His verses, we believe, are generally such as a tutor at our public schools would *send up*

as good,—but for any higher merit we have sought in vain. Very nearly the same character must be given of the labours of his fair Translator; who has, in our opinion, sadly misspent her time in writing verses with which we can find no fault except in the design.

As for the original poems subjoined, they are generally on trite and uninteresting subjects: but they bear witness to powers of correct versification and to some poetical imagery. Poetry cannot exist without enthusiasm; and Mrs. Leadbeater possesses no inconsiderable share of that volatile and essential, though perilous, qualification. The principal object of (we may almost say) her adoration is our late admirable orator, Edmund Burke, who, it seems, was an intimate friend of her father; and who, in two or three original letters here printed, has paid a handsome and affecting tribute to the accomplishments of the daughter. Her descriptive verses on Beaconsfield (Burke's favourite seat) appear to have been written when she was very young; and they contain, amid much that is flat and insignificant, not a little of original fancy and genius. They drew from the orator a letter of praise which we cannot help regarding as much above their deserts, though not, perhaps, extravagant for the partiality of friendship. The first lines of this poem afford as favourable a specimen as we can find of the talents of its author:

'All hail ye woods, in deepest gloom array'd!
Admit a stranger through your rev'rend shade,
With timid step to seek the fair retreat,
Where Virtue and where Genius fix their seat:
In vain retiring from the publick gaze,
Not deepest shades can veil so bright a blaze.

'Lo! there the mansion stands in princely pride;
The beauteous wings extend on either side:
Unsocial Pomp flies from the cheerful gate,
Where Hospitality delights to wait;
A brighter grace her candid smile bestows,
Than the majestick pillars' comely rows.
Enter these ever-open doors, and find
All that can strike the eye or charm the mind:
Painting and sculpture there their pride display,
And splendid chambers deck'd in rich array.
But these are not the honours of the dome
Where Burke resides, and strangers find a home;
To whose glad hearth the social virtues move,
Paternal fondness, and connubial love,
Benevolence unwearied, friendship true,
And wit unforc'd, and converse ever new,
And manners, where the polish'd court we trace,

Combin'd with artless Nature's noble grace;
For Nature sways a sov'reign sceptre here,
And boldly boastful bids her charms appear,
Or half conceals in shades.—O let me rove,
Where the still walk pervades the silent grove;
Where various trees their various greens display,
The stately native, and exotick gay;
The setting sun a parting lustre throws,
And bright with gold the wond'ring forest glows:—
Fain would I longer in these glades abide,
But their great master bids me turn aside.
Oh, what a blaze of beauty bursts around!
Deep shad'wing woods the distant prospect bound,
Save where th' intruding village spire is seen,
Or sloping hills attir'd in lively green;
The peaceful flocks roam the rich pasture o'er,
And infant harvests boast their future store.
But what is here?—O genius of the grove,
Thy dwelling this:—then let me softly move,
Where laurel bow'rs the calm recess enclose,
And the tall oak, proud of his mighty boughs,
High in the midst a regal state maintains,
While in his shade eternal ev'ning reigns.
Here the young forest lifts its shoots on high,
As emulous with older woods to vie;
While the fair Planter's pleasur'd eyes survey
Her grateful grove her guardian care repay.
Oh! as she walks your balmy blooms among,
Let your sweet inmates pour the duteous song,
Nor, Philomel, withhold thy tuneful strain,
Which now my longing ears implore in vain.'

The sentiments discovered in the various pieces of this volume bespeak a mind imbued with piety, sensibility, and affection.

Meri.

ART. VI. *The Lay of an Irish Harp;* or Metrical Fragments by Miss Owenson. 8vo. 7s. Boards. R. Phillips. 1807.

THE fair writer of these fragments observes that 'if there are many elegant *trifles* in English poetry, either the paucity of her reading or the treachery of her memory prevented her claims on their assistance.' Certainly the English language contains no small portion of poetry of this description, known and read and admired by many: but it may in general be said that its flight is short; that it flutters about a small circle, so that every one around has a view of it, but that it speedily sinks into a lasting repose. Indeed it possesses not the materials of long life, much less of immortality:—for how can a poem on the bass-string of a guittar, or the old

comb of a duchess, or the feather of a swan, or even on the shoe-tye of Milton, live for ever? The English tongue in its energy is stirred only by great movements; and it is in vain to seek immortal fame in this language by trifles. To attain that object, the writings of the poet must unceasingly attract readers and admirers; and in this land, over which freedom sheds its influence, we continue to read and to relish only that which is great and interesting. We may leave it to French wits, who have been accustomed to walk in a limited inclosure surrounded by high walls, and from whom a thousand great objects have been shut out, to mark the gay company in the promenade, to note the colours which are in fashion, to chace the *papillons* of Parnassus, and to *eterniser la bagatelle.*

Miss Owenson professes to have a high admiration of the metrical trifles of the French, and perhaps in some instances she profits by them: but justice will be ready to allow that she herself fully possesses a poetic mind, of which the small volume before us gives many proofs. She either finds the incidents interesting on which she builds her poems, or she contrives to make them so. We scarcely ever catch her in an indifferent mood; she is always completely awake, generally warm, and often fervid; and writing from feeling, she frequently commands the feelings of her readers.—It is here, indeed, that, if we were to hint at a general fault, we ought to mention it: since this fault is, in our opinion, the language of feeling carried to excess. Of this extreme sensibility we think we see inumerable examples, in which it is unnaturally sought; the high road of poetical expression is deserted for a strange and oblique path; and instead of presenting us with a figure that is beautiful and engaging,—which is surely the office of the poet,—this fair writer often drags into our presence a being that is all nerve and agitation, well fitted to torture and offend, but altogether incapable of affording delight.—We are far from saying this so generally as to deny the existence of a multitude of beauties built on high feeling better managed, though we profess ourselves somewhat jealous of that species of excellence which seeks to produce a kind of delirium, and to a certain degree unhinges the mind.—Yet many readers will perhaps think that all this caution arises from the Reviewers being old, and that this difference exists because the poetess is young.

The poems are forty-eight in number; viz. The Irish Harp; *La Rose Fletrie*; The Drawing Room; the Violet; The Boudoir; The Spanish Guittar; Spleen; The Musical Fly; Home; *L'Amant Matin*; The Sensitive Plant; To-Morrow;

'Twilight; Dawn; The Picture; *L'Amante Furioso*; The Minstrel Boy; Apathy; The Irish Jig; Joy; Love's Picture The Tomb; The Bride; *Le Souhait Dangereux*; &c. &c.

We acknowlege considerable merit in many of these compositions.—She who could give birth to the following verses on the *Dawn*, must have added to a poetical fancy, an observing eye and a discriminating mind:

'There is a soft and fragrant hour,
Sweet, fresh, reviving is its power;
'Tis when a Ray
Steals from the veil of parting night,
And by its mild prelusive light
Fortells the Day.

'Tis when some ling'ring stars scarce shed
O'er the mist-clad mountain's head
Their fairy beam;
Then *one by one* retiring, shroud,
Dim glittering thro' a fleecy cloud,
Their last faint gleam.

'Tis when (just wak'd from transient death
By some fresh zephyr's balmy breath)
Th' unfolding rose
Sheds on the air its rich perfume,
While every bud with deeper bloom
And beauty glows.

'Tis when the *Sea-girt turret*'s brow
Receives the east's first kindling glow,
And the dark wave,
Swelling to meet the orient gleam,
Reflects the warmly strength'ning beam
It seems to lave.

'Tis when the restless child of sorrow,
Watching the wish'd-for rising morrow,
His couch foregoes,
And seeks midst scenes so sweet, so mild,
To sooth those pangs so keen, so wild,
Of hopeless woes.

'Nor day, nor night, this hour can claim,
Nor moon-light ray, nor noon-tide beam,
Does it betray;
But fresh, reviving, dewy, sweet,
It hastes the glowing hours to meet
Of rising Day.'

In the poem on the *Spanish Guittar*, Miss Owenson thus interestingly addresses it:

——— ——— 'I owe thee much,
Kind little soother of each weary hour;

'For

'For when the Star of eve unveil'd her light,
To bathe its glories in some lucid stream,
Or twilight hung upon the day's swift flight,
I've woo'd thy tones to aid my vision'd dream.

'Or when the roving moon-beam seem'd to gather
From every shutting rose its pendent dew,
And heartless joys with flaunting sun-beam wither,
Softly I humm'd my pensive song to you.

'And found thee erst responsive to my soul,
Thy fainting tones each faint-breath'd note return'd,
With ev'ry sigh thy sighing accents stole,
With pathos trembled or in sadness mourn'd.'

The *Minstrel Boy* is highly interesting, from the respect which we pay to talents, and from the cloud of mystery and melancholy which is made to hang over it. We shall copy some stanzas of it.

'Thy silent wing, oh Time, hath chas'd away
Some feathery hours of youth's fleet frolic joy,
Since first I hung upon the simple lay,
And shared the raptures of a Minstrel Boy.

'His bud of life was then but in its spring,
Mine scarce a germ in Nature's bloomy wreathe;
He taught my infant muse t' expand her wing,
I taught his youthful heart's first sigh to breathe.

'In sooth he was not one of common mould;
His fervid soul on thought's fleet pinions borne,
Now sought its kindred heaven sublimely bold,
Now stoop'd the woes of kindred man to mourn.

'For in his dark eye, beams of genius shone
Through the pure crystal of a feeling tear,
And still pale sorrow claim'd him as her own,
By the sad *shade* she taught his *smile* to wear.

'Though from his birth the muse's matchless boy,
Though still she taught his wild strain's melting flow,
And proudly crown'd him with a mother's joy,
He only call'd himself "the *child of woe.*"

'For still the world each finer transport chill'd
That stole o'er feeling's nerve, or fancy's dream,
And when each pulse to *hope*'s warm pressure thrill'd,
Experience chased Hope's illusory beam. *

'Too oft indeed by Passion's whirlwind driven,
Far from cold Prudence' level path to stray,
Too oft he deem'd that light "a light from heaven"
That lur'd him on to Pleasure's flowery way.

* This line is metrically erroneous: the *u* in illusory is long, but is here made short. *Rev.*

'To

'To bliss abandon'd, now pursued by woe;
The world's sad outcast; now the world's proud gaze;
The vine and yew alternate wreath'd his brow,
The soldier's laurel, and the poet's bays.

'The sport of destiny, "*Creation's heir,*"
From realm to realm, from clime to clime he rov'd,
Check'd by no guardian tie, no parent care,
For oh! a parent's love his heart ne'er prov'd.

'Yet vain did Absence wave the oblivious wand,
One spark still glimmering in his breast to chill,
Illum'd by Sympathy's unerring hand,
That still awak'd his Lyre's responsive thrill.

'Though o'er eternity's unbounded space
The knell of many a fleeting year had toll'd,
And weeping mem'ry many a change could trace
That made affection's vital stream run cold;—

'Yet still those laws *immutable* and true
To Nature's void, *attraction*'s sacred laws,
Each *spirit* to its *kindred spirit drew*,
Of *sweet effects*, the *fond and final cause.*

'But oh! when cherish'd *Hope* repos'd its soul
Upon a new-born *certainty* of joy,
Death from the arms of pending pleasures stole,
And *years* of promis'd bliss, the *Minstrel Boy.*'—

We recommend it to Miss Owenson to acquire the habit of final polishing and correcting, and that power of judging with severity of her own compositions, which must make the critic's rigour useless and inert.

D.r Tay.r

ART. VII. *The Wild Irish Girl;* a National Tale. By Miss Owenson. 12mo. 3 Vols. 13s. 6d. Boards. R. Phillips.

ROMANCES and novels were formerly written to make old women sleep, and to keep young women awake. They interfered not with the serious affairs of the world, but dwelt in a region of their own, and revelled there free and unconfined. It was sufficient if, by a tale tolerably connected together, they amused the mind, and banished *ennui.*—Now, however, they are frequently made the vehicles of the most marked and serious instruction; they are industriously employed to spread the doctrines of methodism, or to warm the mind for the fervours of quietism; sometimes to *illuminate*, and sometimes to beat down the illuminé;—they discuss and settle the most doubtful points in politics;—and instead of

of being toys to amuse, they have occasionally become extremely useful as mines to blow up, or as battering rams to throw down, whatever is deemed hurtful to society.

The story of the *Wild Irish Girl* is by the fair writer denominated a *national tale*; and, doubtless, modestly and commendably, it speaks many a good word for Ireland. We cannot deny that we remark genius in this work; that it is a tale which has a beginning, a midde, and an end; and in which Irish scenery is powerfully delineated, and Irish manners are interestingly described. A young Lady is here seen, who is somewhat different from the young ladies of Pallmall and Piccadilly, and yet not less amiable and engaging. An old Irish prince, like another Marius sitting among the ruins of Carthage, powerfully calls forth our benevolence and our sympathy. A hero appears, as usual, of enterprise and disinterestedness; and a Roman Catholic priest, as learned, as refined, and as courtly, as if he had enjoyed the opportunities of acquiring and displaying those attainments.

In the narration, however, we are much interrupted by many intrusive subjects, which are forced on us, no doubt, because the tale *is* a *national tale.* We have a detail of antiquities not a little flattering to Ireland:—the character of the Irish peasantry is upheld with solicitude and affection:—superstitions are recounted in a gentle and forgiving tone:—the music of the country is brought forwards, and, though rude enough, is preferred to almost every other music:—while Ossian and his harp, and even Fingal king of men, are made captive, and *nolens volens*, in the teeth of the Scots, must leave the woody Morven and take green Erin for their country. Discussions such as these are considerable aids to eke out three volumes, which still are not large. With all this, notwithstanding, we cannot fail to be amused; Milesian pride in so many forms must make us smile; and when the current of the narrative returns, it is impossible not to be carried pleasingly along.

It is thus that the novelist describes the wild scenery of Ireland:

'To him who derives gratification from the embellished labours of art, rather than the simple but sublime operations of nature, Irish scenery will afford little interest; but the bold features of its varying landscape, the stupendous attitude of its "cloud-capt" mountains, the impervious gloom of its deep embosomed glens, the savage desolation of its uncultivated heaths and boundless bogs, with those rich veins of a picturesque champagne thrown at intervals into gay expansion by the hand of nature, awaken in the mind of the poetic or pictorial traveller all the pleasures of tasteful enjoyment, all the sublime emotions of a rapt imagination. And if the glowing fancy

fancy of Claude Loraine would have dwelt enraptured on the paradisial charms of English landscape, the superior genius of Salvator Rosa would have reposed its eagle wing amidst those scenes of mysterious sublimity with which the wildly magnificent landscape of Ireland abounds. But the liberality of nature is here but frugally assisted by the donations of art. Here *agriculture* appears in the least felicitous of her aspects. The rich treasures of Ceres seldom wave their golden heads over the earth's fertile bosom; the verdant drapery of young plantation rarely screens out the coarser features of a rigid soil, the cheerless aspect of a gloomy bog; while the unvaried surface of the perpetual pasturage, which satisfies the eye of the interested grazier, disappoints the glance of the tasteful spectator.'—

'I was dropt by the stage, says M., at the foot of a mountain to which your native Wrekin is but an hillock. The dawn was just risen, and flung its grey and reserved tints on a scene of which the mountainous region of Capel Cerig will give you the most adequate idea. Mountain rising over mountain, swelled like an amphitheatre to those clouds which faintly tinged with the sun's prelusive beams, and rising from the earthly summits where they had reposed, incorporated with the kindling ether of a purer atmosphere:—all was silent and solitary; a tranquillity tinged with horror, a sort of "delightful horror," breathed on every side. I was alone, and felt like the presiding genius of desolation.'

In the following high-coloured terms, the author describesthe old Prince of Inismore, and his daughter the Wild Irish Girl:

'I had now reached the ruined cloisters of the chapel, and I mingled among the group of peasantry. Presently there struck my view a form almost gigantic in stature, yet gently thrown forward by evident infirmity; limbs of Herculean mould, and a countenance rather furrowed by the inroads of vehement passions than the deep trace of years; eyes still emanating the ferocity of an unsubdued spirit, yet tempered by a strong trait of benevolence, which like a glory irradiated a broad expansive brow;—a mouth on which even yet the spirit of convivial entertainment seemed to hover, though shaded by two large whiskers on the upper lip, which still preserved their ebon hue; while time or grief had bleached the scattered hairs, which hung their snows upon the manly temple.—The drapery which covered this striking figure was singularly appropriate, and, as I have since been told, strictly conformable to the ancient costume of the Irish nobles;—a triangular mantle of bright scarlet cloth, embroidered and fringed round the edges, fell from his shoulders to the ground, and was fastened at the breast with a large circular golden broach of a workmanship most curiously beautiful;—round his neck hung a golden collar, which seemed to denote the wearer of some order of knighthood, probably hereditary in his family.—The chieftain moved with dignity, yet with difficulty, and his colossal but infirm frame seemed to claim support from a form so almost impalpably delicate, that as it floated on the gaze it seemed like the incarnation of some pure etherial spirit, which a sigh too roughly breathed

breathed would dissolve into its kindred air; yet to this Sylphid elegance of spheral beauty was united all that symmetrical *contour* which constitutes the luxury of human loveliness—she was vested in a robe of vestal white which was enfolded beneath the bosom with a narrow girdle embossed with precious stones. From the shoulder fell a mantle of scarlet silk, while the fine turned head was enveloped in a veil of point lace—Such was the figure of the princess of Inismore.'

An Irish peasant, on the point of starving, to whom a little money had been charitably given to buy his dinner, had expended it on whisky.—"What (says M. who had given him the money) has it gone this way? what a dreadful habit!"—"It is so," replies Murtoch, "but then it is meat, drink, and clothes to us, for we forget we have but little of one and less of the other, when we get the drop within us; Och, long life to them that lightened the tax on the whisky."

It cannot but be obvious that one great end, which the writer of this work proposed to herself, was the bringing the Irish forwards to our view, and to urge with effect their various claims. The purpose is benevolent: but perhaps this is not the way to accomplish it. In a work of this nature, truth and fiction are blended together, and no readers can discriminate what is precisely true on the subject. If they have not a story, they may or rather *must* make one, and the best friend of that gallant nation would not quote a novel as authority.—In this case, one good memorial is worth twenty romances. It must be the statistical man who will essentially benefit Ireland, and not the professed writer of fiction. The latter may reach to the private drawing room, but the former will obtain attention in senates and in councils.

All things considered, the Irish peasantry are in a very unfortunate situation: but we would particularly wish to hear *industry* powerfully pressed on them by those who with commendable benevolence befriend them. Industry gradually brings wealth; and when a man has money in his pocket, he begins to think of and examine matters which formerly excited no reflection and admitted of no doubts;—light and independence come almost together. This directed and roused, we assure ourselves that multitudes of the people of whom we are speaking would soon see the absurdities of a religion, which, while it lords it over them and leads them blindfolded, unfits them in their circumstances for many of their incumbent duties, [redacted] deeply sinks and depresses them.

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Dr Tay. jr

ART.

ART. VIII. *Patriotic Sketches of Ireland*, written in Connaught. By Miss Owenson. 2 Vols. 12mo. pp. 340. 9s. Boards. R. Phillips. 1807.

THAT Miss Owenson is gifted with an ardent mind, and an active imagination, is well known to the public from the several productions of her pen which have appeared. In the last of these, "the Wild Irish Girl," which is the subject of our preceding article, we have seen that it was her professed and very laudable object, to reform some of the vulgar prejudices against her countrymen that have been entertained by so many inhabitants of this island; to display their characteristic virtues; and to give a more just idea of their feelings, habits, and general circumstances. Though the youth of this fair author has often betrayed her into many faults, principally of style and expression, we read her volumes with pleasure, sometimes sympathizing with and always feeling for her; and we are gratified in the expectation of soon meeting her again, with a judgment improved, and a genius not impaired, by her advance in life *.

We are, however, somewhat disappointed to find that, on the present occasion, she assumes the office of a philosopher, despises novel-writing as an employment much beneath her newly assumed dignity, and sets up for an essayist; — a character which sad experience often makes us feel to be as repulsive as that which she has discarded is to the multitude attractive. Yet we are often interested by these 'Sketches,' which are descriptive partly of the scenery and partly of the inhabitants of the country about Sligo in Connaught. Every sketch is introduced or followed by the reflections of the writer, moral, political, and sentimental. All her phrases are in complete suits of holiday or even birth-day clothes; and every thought, however slender, is filled out with ornamental finery, to the size and dignity of a Falstaff. As an example of style, we select the following sketch, not because it is the best or the worst, but merely because it is one of the shortest:

'While the mind, by an association of its ideas, discovers "a spell of attraction" in every thing (however intrinsically valueless) which carries with its protracted existence the character of ages gone by "with years beyond the flood;" of objects which time has rescued from the vicissitude of human events, and which tradition has connected with incidents of historic interest; it pursues with an opposite sensation of delight, every thing in the moral or natural world, which is touched by the charm of novelty, or which owes its interest to the

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* Since we wrote this sentence, another work (a novel) from Miss O.'s fertile pen has been announced.

rarity

rarity of its existence. Thus the most sublime objects of the creation excite a less animated sensation in observance than the *lusus naturæ*, whose singularity is probably its only excellence. This observation insensibly suggested itself, as I turned with indifference from a very noble view of the ocean, to behold with eager curiosity the water-flight of Glencar.

'The water-flight of Glencar derives its source from the summit of a lofty hill, whose base it scarcely reaches (if the wind is in a certain point); there it is again carried perpendicularly back, forming a species of water-spout. Nothing can be more splendidly beautiful than its appearance when seen under the influence of an unclouded sun, rising like a pillar of light: the least variation of the air breaks it into a feathery spray, which falls at a considerable distance, like the misty shower of a summer's evening tinged with the departing glow of the horizon.

'Nor is the water-flight of Glencar the only aquatic curiosity in the neighbourhood of Sligo. The hill of Knock-na-shong, or the Hill of the Hawk, is from its elevation the first point of land seen on this coast at sea, and has become a kind of land-mark to mariners. Yet notwithstanding its altitude, and its distance from the shore, its summit contains a small well which ebbs and flows with the tide. Of both the mountain and the well, tradition has preserved many miraculous tales.'

In the remaining sketches may be found much more of swelling diction and high-sounding sensibility; and something more, also, of information and amusement. We shall quote one trait of national manners:

'Whatever hardships the Irish peasant submits to during the week, it can never be said that "*Sunday shines no sabbath-day to him.*" Apparently endowed with the singular faculty of being periodically happy, the hallowed day brings with it to him a temporary oblivion of every care, and the transient possession of every enjoyment, which his fancy (little schooled in pleasurable speculation) can devise. Early on a Sunday morning a cabin, cleaner than usual, exhibits at its door a groupe very different in appearance from that it sheltered the preceding day. The lower Irish, passionately fond of dress, and without the means of gratifying their dominant passion, confine their wishes to the hard-earned suit which the mass-house, or dance on Sunday, or the fair of their market-town, affords an opportunity of displaying. Thus the scanty drapery of wretchedness is exchanged, not only for the garb of comfort, but of ostentation; and it is not unusual to behold even ornamental finery on those on Sunday, who during the rest of the week were worse clothed than the poorest mendicant in England.'—

'The young women go in groupes to the mass-house, generally dressed in white gowns and coloured petticoats; with their rug cloaks hanging on one arm, and their shoes and stockings on the other. When they approach the chapel they bathe their feet in the first stream, and assume those articles of luxury which are never drawn on but for shew, and the public gaze of the parish. After prayers

both

both sexes (and of all ages) generally adjourn to the fields, to witness a hurling match, or some of those manly sports to which the lower Irish are so passionately addicted. One of them, the *cathu-clogh*, or "flinging of the stone," is precisely the same with the ancient Greek pastime of the *discus*. The candidate who pants for the fame of those

"Virtues that are placed in nerve and bone,"

takes a stone of immense weight in his right hand, inclines his body a little forward, advances one leg, poises his arm, and after two or three balancing motions, flings it from him to a considerable distance. These national amusements are not confined to the peasantry, the young gentlemen of the adjoining counties frequently engage in them.

'Although the fare of Sunday seldom rises beyond the accustomed potatoes and milk of the rest of the week; some few halfpence are always spared from the household purse to purchase the pleasures which the Sunday cake bestows. In the centre of a field near some *petit auberge*, a distaff is fixed in the earth, on which is placed a large flat cake: this cake is the signal of pleasure, and becomes the reward of talent. The young and old of both sexes, for miles round the neighbourhood, hasten to enjoy the pleasures of the cake, which is sometimes carried off by the best dancer, and sometimes by the archest wag of the company. At a little distance from this standard of revelry, is placed its chief agent the piper, who is always seated on the ground with a hole dug near him, into which the contributions of the assembly are dropt: the manner of bestowing these donations is attended with a little gallantry not to be passed over in silence. At the end of every jig, the piper is paid by the young man who dances it, and who endeavours to enhance the value of the gift, by first bestowing it on his fair partner; and though a penny a jig is esteemed very good pay, yet the gallantry or ostentation of the contributor, anxious at once to appear generous in the eyes of his mistress, or to outstep the liberality of his rivals, sometimes trebles the sum which the piper usually receives. I have been at some of these cakes, and have invariably observed the inordinate passion for dancing, so prevalent among the Irish peasants. It is indeed very rare to find an individual among them who has not been for some time under the tuition of a dancing master. Thus passes away the Sabbath of an Irish peasant, the first hours of the day are devoted to religion, the rest to the enjoyment of such pleasures as lie within the limited scope of his acquisition. Sometimes led by the light of nature, sometimes restrained by the shades of prejudice, alternately governed by truth and error, his conduct is only to be judged by the circumstances under which he is reared.'

If our fair moralizer thinks that we treat her rather discourteously in her philosophical guise, we can only promise to listen to her with greater complaisance when she lays down her Rousseau and Volney, and condescends to lead us once again into the appropriate regions of fancy and of poesy.

Meri. ART.

ART. IX. *The Principles of Surgery*, Volume II. containing the Operations of Surgery; Part 1st. the Operation of Lithotomy and the Diseases of the Urethra; Part 2d. containing the Anatomy and Pathology of the Skull and Brain; and Volume III., containing a Series of Cases, calculated to illustrate chiefly the Doctrine of Tumors and other irregular Parts of Surgery, and to instruct the young Surgeon how to form his Prognostics and to plan his Operations. By John Bell, Surgeon. 4to. Vol. II. 5l. 5s. Vol. III. 2l. 2s. Boards. Longman and Co.

WE have* already given a short account of the first volume of Mr. John Bell's great work, intitled Principles of Surgery; and since that time, three additional parts have made their appearance, composing the second Volume and the first half of Volume III. Of these we shall now proceed to lay an abstract before our readers; premising, however, that the great variety of matter which they contain will necessarily oblige us to touch only on such topics as are in themselves the most important, or as particularly call for remark respecting the manner in which they are treated by the author.

The subject of the first part of the second Volume is divided into four sections, which bear the following titles; '1st. The anatomy of the parts of generation, and the viscera within the pelvis. 2d. The history of lithotomy; or biographical, critical, and historical sketches of the most famous lithotomists, and of their operations. 3d. Plain rules for performing the operation of lithotomy with the gorget or with the knife. 4th. Practical observations on the introduction of the catheter—on the diseases of the urethra—on injuries of the perinæum—on fistula and stricture—on the diseases of the prostate gland—and on the various operations for puncturing the urinary bladder.' Section I., as will be perceived from its title, is anatomical, and displays to great advantage the author's well known talents of description. The connection of the bladder with the neighbouring parts, their relative position in the living body, the appendages to the neck of the bladder, particularly the prostate gland, the muscles of the perinæum, and those which are situated about the urethra, which are divided in the operation of lithotomy either necessarily or inadvertently from the ignorance or unskillfulness of the surgeon, all pass under review. The description of these points is extremely well adapted to impress the mind of the student, and it is throughout assisted and illustrated by drawings which exhibit all the characteristic excellence of Mr. Bell's pencil.

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* See M. Rev. Vol. xl. N. S. p. 151.

In the second section, we have the history of the operation, beginning with the account of it that is given by Celsus, (the earliest of which we possess any authentic record,) until the period when the celebrated Chesselden reduced the process nearly to its present form. This section occupies about 100 pages, and consists, in a great measure, of extracts from the writings of the older surgeons, with comments on their opinions. We have read it with interest, and we think that the perusal of it must suggest many useful reflections to every surgical student; yet we fear that the length to which it is extended may induce not a few of Mr. Bell's readers to pass it over, and we cannot but wish that it had been compressed into a smaller compass. It presents but a melancholy picture, not only of the state of surgical science during the last two centuries, but of the feelings and passions which appear to have actuated many of those who were considered as standing at the head of their profession. In questions of the very highest importance, when the lives of the patients were immediately concerned, the practitioner permitted himself to be warped by the base motives of interest or personal animosity; and we see but too much reason for apprehending that the most cruel operations were inflicted on the patients, in order to give an appearance of difficulty to the process, and thus to preserve it as a kind of monopoly in the hands of a few privileged individuals.—Of the operation described by Celsus, in which the stone, having been pressed from the rectum into the perinæum, is cut-upon from the external parts, and extracted by means of a hook, the author speaks in favourable terms; and he appears to think that it is still the best method of proceeding with very young subjects.

'In operating by this lesser apparatus, you cut upon the stone, and cut of course, with perfect security, an incision exactly proportioned to its size. There is no difficult nor dangerous dissection: no gorget, nor other dangerous instrument, thrust into the bladder, with the risk of its passing in betwixt that and the rectum; you are performing expressly the lateral incision of Raw and Chesselden, in the most simple and favourable way; and, indeed, Raw himself, though he declined telling how he operated, always had the honesty to refer the enquirer to Celsus—"Legite Celsum" was always his reply. But what makes the deepest impression on my mind in favour of the apparatus minor is, that we are, by this operation, saved from the horror of plunging a gorget, blindfold, among the viscera of a child, a cruelty of which I never shall allow myself to be guilty again.'

The horrors of what is called *the operation by the apparatus major* are next very copiously detailed, and present a curious but

but shocking picture of the shifts to which men are sometimes reduced in support of a favourite hypothesis. As a warning to all succeeding practitioners, such details may not be useless; yet we cannot but think that the end might have been gained by a more concise view of the subject, and that some of the long quotations from deservedly neglected writers might have been spared. The account, however, of the character and operation of the celebrated Frere Jacques, although long and circumstantial, is on the whole extremely interesting, so that we should be sorry to have had it curtailed. The character of the not less celebrated Raw is written with great spirit; and we fully enter into the feelings of indignation which are excited by his ungenerous conduct, in not only concealing his method of operating, but even, as it appears, impressing his friends and assistants with a false idea respecting its nature.

'His spirit of enterprise and love of science; his diligence in study, and his frugal and simple way of life; the fortitude with which he resisted the corruption of bad example, and the steadiness with which he reserved the earnings of a severe and laborious profession, to enable him to renew his studies at an advanced period of life, are most commendable. The perseverance with which he struggled, during the early part of life, against penury and want, the *res angusta domi*, gave proof at once of his excellent genius and consummate prudence. "The noblest blood in all the land's abashed, having no lackey but pale poverty." He studied anatomy, not by reading nor by dissecting animals, but by dissecting the human body; this he regarded as the first and most essential point of his education, and spared no expence, no travail, no solitary labour, to attain to a perfect knowledge of the structure of the human body; he was soon distinguished as the first surgeon of his age, and certainly was the most celebrated lithotomist that ever lived. Before publishing his oration, he had cut one thousand five hundred and forty patients for the stone. His operations were attended by students from all parts of the world, and after his death his method of operating was imitated by all the surgeons in Europe. One thing is ever to be lamented, that this great man had contracted, in his years of penury, not merely habits of laudable œconomy, and a decent respect to the necessary affairs of the world; he was visited early in life with that mean vice which eats up every virtue, grows continually as we advance in years, and in our liberal profession destroys the seeds of charity and every generous sentiment. This sin of uncharitableness, Albinus his friend and favourite would fain conceal; but whatever might be due to Raw from his fellow citizens, from those who felt the immediate benefit of his skill, on posterity he has no claim! His sordid temper made him commit an unpardonable crime against his profession, and the interests of humanity: he concealed his operation to the very moment of his death!'

From such a perversion of talents, we turn with satisfaction to the conduct of Chesselden; who, availing himself of all the advancements which were making on the continent, progressively improved the operation until it arrived at its present state of perfection; and who, with that ingenuousness which may, we think, be justly said to characterize the English nation, took every method of imparting to his contemporaries the knowlege which he had acquired. At the same time that he was employing every means for benefiting his profession, he seemed totally unambitious of fame, and even regardless of the applause which may be justly claimed by every scientific discoverer. Chesselden's operation may be considered as radically the same with that which is now generally practised; although the substitution of the gorget for the knife causes a considerable alteration in its appearance, and some real difference in the manner in which the bladder is opened. With respect to the gorget, we are strongly inclined to agree with Mr. Bell, that its introduction into practice was not favourable either to the progress of the science or even to the general success of the operation. It is in fact an attempt to substitute mechanical contrivance for professional skill; and, after all, this contrivance is not one which renders the operation safe in the hands of the unskilful. We think that Mr. Bell has clearly shewn that the 'blindfold stroke of the gorget is more truly terrible to the well instructed surgeon, than any accidental deviation of the knife.'

'We cannot but lament, (he proceeds to say,) that the operation by which a surgeon can insure success proportioned to his skill and knowledge has fallen into disuse, while a rival operation, a blindfold stroke, the dangers of which are acknowledged even by those who perform it, usurps its place for no avowed reason, but that it can be as successfully performed by the ignorant as by the skilful! Such mechanical contrivances would indeed be of inestimable value, were it possible, in surgery, as in manufactures, to transfer the skill from the operator to the inventor, and to reduce the class of working-men from scientific operators to mere mechanics,—to men performing things which they do not comprehend, and contented with success which they do not deserve. Thus the carver, or caster in bronze, shapes a leaf with a single stroke of a tool, which he never invented, or turns out from a die a bass-relief, which he has not even the sentiment to admire, much less to model! by such inventions have all the arts which are merely mechanical been facilitated and improved: but, such a process is too simple by far for the improvement of a science which, in every particular act, requires intelligence and design.'

Besides the general objection to the use of the gorget, that it makes a mechanical cut independent of the size or structure

structure of the particular case on which we operate, Mr. Bell proves (as we think, satisfactorily,) that the incision is generally made too small, and that the stone frequently cannot be extracted without a laceration of the prostate gland. The accident of the beak of the instrument slipping out of the groove of the staff seems almost inseparable from the nature of the apparatus; so that, in spite of all the attention of the practitioner, this event may occasionally happen in the most skilful hands. It would appear that sometimes, even under the most favourable circumstances, the opposite side of the bladder is pierced; and sometimes that it altogether eludes the thrust of the instrument, when there is no reasonable ground for accusing the operator. Such mistakes we apprehend to be the necessary consequence of substituting mechanism for skill!—After having reviewed the question in all its bearings, Mr. Bell concludes with this prudent recommendation, that the operators who have hitherto used the gorget should continue to employ it, but that the young surgeon, who has still to chuse his plan of proceeding, should make himself acquainted with the use of the knife.

Part II. of the second volume contains the anatomy and pathology of the skull and brain; written in the form of discourses, which appear to have been lectures delivered by Mr. Bell to his pupils. The particular subjects treated are 'the structure and diseases of the skull; the structure and diseases of the brain; apoplexy, palsy, hydrocephalus, phrenzy, the various species of fractures of the skull, and the operation of trepan.' This half volume alone consists of 550 large 4to. pages.

A considerable part of the first discourse, on the injuries of the skull, is devoted to an examination of the doctrines of the antients, and a reprobation of their leading opinions on this subject. The older surgeons seem to have founded their knowlege entirely on an anatomical acquaintance with the bones of the head, while they paid little attention to the symptoms which occurred in the living body. Since it was considered as a fundamental rule to operate in every case of fracture, they used a variety of expedients for ascertaining its existence, and directed their practice solely to this point, entirely regardless of the condition of the brain and nervous system. Mr. Bell, however, strongly inculcates the contrary doctrine, which is indeed now generally received, that simple fracture of the cranium is in itself attended with no particular danger; that it affords no sufficient ground for operating; and that, in such a case, to apply the trepan is as preposterous as it would be to convert a simple fracture of the leg into a compound one, by laying open the ends of the broken bone.

Of the second discourse, on the pathology of the parts lying in contact with the skull, both external and internal, a considerable part is in like manner devoted to the exposition of the false, and, as they appear to us, ridiculous doctrines of the older surgical writers. Their ignorance of the nature of the connection between the skull and the soft parts contiguous to it led them into many erroneous and even dangerous practices. It is, however, now so generally admitted that the skull is a living body, like all the other bones, and that the membranes are attached to it by numerous vessels, that we need not fear the repetition of those operations which were founded on the contrary hypothesis; and in our opinion Mr. Bell's work would not have been less useful, nor less interesting, had he been more concise in his strictures and critiques on these exploded doctrines. On the whole, it may be considered as sufficiently established by modern experience, that operations on the skull should seldom be performed merely in consequence of wounds of the head, however formidable they may appear: since 'the scalp, though lacerated and ingrained with soil and sand, will re-unite, in favourable circumstances, with the skull, as with any soft part;'—nor should the symptoms of supervening inflammation induce the practitioner to imagine that an operation is always to be adopted.

'I have seen a boy,' says our author, 'whose scalp was lacerated so very largely, as to shew the skull naked, but uninjured, continue well, and free from fever or delirium several days, then seized with vomiting, like that of oppressed brain, with rigors and foul tongue, and rapid pulse, and delirium. I have seen a boy lying in this doubtful and dangerous state for fifteen days, the suppuration of the wound being interrupted, and its complexion as much affected as the general health; exhausted by successive paroxysms of fever, and yet in no imminent danger. I have seen three soldiers hurt, in the confusion of a fire, from bricks or beams falling on them, all the three wounded in the head, all seized at once with the same temporary fever and delirium, and yet not one of them in any kind of danger. I have often seen, in an aged person, where the skull was laid bare by a blow, the integuments slough entirely away, and fall off in cakes as black (to use the expression of nurses) as the soot on the pot, and, after an interval of imminent danger, in which even the outer plate of the skull has exfoliated, I have seen with admiration the skull push forth its granulations with such vigour in extreme old age, (at seventy-five years of age), as to replace the scalp with a broad and firm cicatrix. These accidents of fractured skull, or lacerated scalp, are frequent only in an hospital; and you will often observe your patient, whatever his age or constitution, attacked with sickness and fever, which seems to imply danger, but which is to be cured by antimonials, opiates, and the warm bath. You will have the goodness, then, to believe, that

that this is no insignificant vindication of my own conduct in an unfortunate case, but an independent, a necessary and a useful injunction to you: "Never permit yourselves to be alarmed too much at these first symptoms of fever, nor hurried into any precipitate step, for many have narrowly escaped the knife and the saw, the scalping process, and the useless perforation of the skull, to whom, during the continuance of such a temporary fever, the slightest of these operations would surely prove fatal.'

The symptoms by which effusion is to be suspected, as a consequence of external injuries of the head, and the practice which is to be pursued in these cases, are next considered; whether the skull has become carious from wounds of the scalp, or whether by a violent shock the *dura mater* has been detached from the cranium. With respect to this latter occurrence, the author takes considerable pains to establish the fact, that the mere separation of the *dura mater* from the skull, without any farther injury to either part, generally produces the death of the bone, and its consequent exfoliation. A frequent result of this accident is the formation of a fungous tumor from the substance of the brain; and Mr. Bell is extremely urgent to prove that the removal of such an excrescence is always attended with fatal consequences. The opinion is probably correct in point of fact, that no advantage has ever yet been obtained by operating in such cases; and yet, since certain death follows the disease if left to the course of nature, the surgeon is strongly tempted to make any attempt which promises even the most distant prospect of relief. We cannot but think that Mr. Bell's language is too strong in indiscriminately condemning every interference of art, when he says,

'That surgeon is in great danger, who does not, from reason and reflection, (for experience few can have in such rare cases), form a decided opinion the moment such a tumor is exposed, who does not resolve, with a steadiness not to be shaken, "not to touch it for the world." The good that can be done is problematical, the danger dreadful; and the surgeon who but allows himself to consult upon such a case, or to hearken to the intreaties of a patient wearied of life, is in danger of robbing him of life. The disease, it must be acknowledged, is fatal in the course of nature, yet, wherever operations have been attempted, the patients have been directly put to death by the hands of the surgeon.'

Mr. Bell's attention is next engaged in describing the affection of the skull produced by external injury, which he calls *contusio cranii*; in which the organization of the bone is so much impaired, that its vitality is irreparably destroyed. He considers it as a case of necrosis, analogous to affections of this kind which occasionally take place, from similar

causes, in the extremities. — If with regard to fracture the conduct of the older surgeons was condemned for using the trepan on insufficient grounds, Mr. B. is, in the present instance, equally severe in his strictures on them for omitting to perform the operation, which he now considers as absolutely necessary for the future safety of the patient. We do not question the accuracy of Mr. Bell's judgment; and yet it must be confessed that the symptoms, which should induce the surgeon to operate, are here so equivocal, that we scarcely know what rules can be laid down for his guidance on so important an occasion. The very worst consequences may ensue, even suppuration of the brain, when the immediate effects of the accident were so slight as scarcely to induce the patient to require professional assistance. — The symptoms which indicate the approach of suppuration are described in a characteristic manner:

'In a few days, the fever is more conspicuous, (though perhaps the tumor is flattened,) with slight horrors and shiverings; the confusion is more distressing, attended with pain, and a sense of girding in the head; he can no longer endure the light; the eyes are red, swollen, and gummy, (the oculi subpingues of the ancients;) the pulse is quick and weak; the tongue foul; the skin parched; the visage pale and ghastly, with a hectic flush upon the cheek; the urine pale, and sparing in quantity; the hands, and the tongue, when he puts it out, tremble. He knows not what ails him, but is night and day in a state of indescribable confusion. During the night, roving, grinding the teeth, and slightly delirious; and during the day, desponding, oppressed, and sick.'

These symptoms cannot be too strongly impressed on the mind of the practitioner; if the trepan be applied on their first appearance, the farther progress of the mischief may be checked:

'But if,' continues the author, 'the patient be regardless of these symptoms, unconscious of his situation, or indifferent to the intreaties of his surgeon; if any how this happy interval be neglected, the ulcer, which was in this stage confined to the dura mater, extends to the brain. The confusion of head, and fever, increase; the patient becomes stupid, and drowsy, and wakens from sleep in great confusion and alarm. He has longer shiverings, and more continual sickness; his knees totter under him, his hands tremble, and his face is often slightly distorted with spasms; and his limbs, especially of one side, are often slightly convulsed; and growing gradually weaker, he sometimes becomes paralytic of one side, but usually becomes only more stupid, and oppressed, and suffers slight convulsive paroxysms before he dies. During the first eight or ten days, he is in this state of languor and sickness; from the tenth to the twentieth, he is in manifest danger; and usually before the twentieth or twenty-fifth day, he expires.'

Discourse

Discourse III. relates to the pathology of the Brain, and is principally occupied by an account of those diseases which depend on derangement or irregularity in the action of its sanguiferous vessels. It contains a great number of very valuable observations, and displays much of the acuteness and discrimination which are so conspicuous in Mr. Bell's writings. We must not, however, conceal our opinion that it exhibits some specimens of those faults into which he is betrayed by the warmth of his feelings and the quickness of his decisions. We have a farther objection against this discourse, that a great part of it is misplaced: the remarks on the causes of apoplexy and palsy, and the long investigation into the state of the brain which produces or lays a foundation for these diseases, have certainly no immediate connection with either the principles or the practice of surgery. However valuable the matter may be, we regret that it should add to the bulk of a work, which is already extended to a size that must absolutely put it out of the reach of many of those who would derive most advantage from it.

Mr. B.'s description of the different conditions of the brain which give rise to apoplexy, palsy, hydrocephalus, and phrenzy, are drawn up with much acuteness; the symptoms of these affections are pourtrayed with characteristic accuracy; and the diagnosis is judiciously and clearly marked. In most of his doctrines, and in the practice which he deduces from them, we fully acquiesce: but we cannot give our unqualified assent to some of the positions which are incidentally laid down. For example, when he says that debility is never the cause of disease, that there can be no disease in the nervous system without a physical change in its structure, that both apoplexy and palsy are always produced by an increase of arterial action, that head-ache always proceeds from an inflammatory state of the brain, and that the effusion of serum into the cavities of the brain has always been preceded by active inflammation,—in these and other similar instances, we cannot but think that he has been induced, by haste or inadvertency, to make general assertions which, on a farther examination, he must find to be untenable.

This third discourse is subdivided into five separate sections, the subjects of which are fractures and depressions of the skull, concussion of the brain and extravasation of blood, rules for the conduct of the surgeon, and remarks on the process of trepanning. The great object of the sections on the fracture and depression of the skull is to shew that the operation of the trepan was too frequently performed by the older surgeons; and that, unless symptoms indicate a peculiar state

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of danger, the removal of any part of the skull is unnecessary and injurious. With respect to depression, Mr. Bell judiciously observes that the effect is produced in this case, not progressively, but at one stroke; so that, if no morbid symptoms arise in the first instance, it is not probable that they will afterward occur. We may remark, generally, that the observations, both theoretical and practical, which are presented in this discourse, are judicious and important; though many of them are less novel than might be inferred from the manner in which they are stated.

Volume III. is devoted to the subject of tumors, and, like the second, it is divided into a number of discourses, which are thrown into the form of lectures. In the first, the author endeavours to impress the mind of the student with the importance of this particular department of surgery, by explaining the dreadful effects that arise from these diseases when neglected in their early stages, and suffered to increase to a bulk that renders their removal no longer practicable; at the same time that their existence interrupts the exercise of some function which is essential to the very continuance of life. This circumstance is still more powerfully illustrated in the second discourse, on the unlimited growth of tumors: which leads the author to explain the difference between the regular nutrition of a part, and that augmentation of bulk which constitutes the state of tumor; and to remark on the actual increase of solid matter, in a part which is morbidly distended. It does not consist in the mere stretching of the vessels, for they become thickened in proportion to their distension; and as this process seems to proceed indefinitely, a general principle may be deduced, 'that every tumor will continue to grow while the blood circulates and the body lives.' In order to understand this position, it is necessary to attend to the diagnosis which the author forms between tumor and swelling; a diagnosis which has a real foundation in nature, and is of considerable practical importance. *Tumor* he defines to be a mere excess of growth, arising from excited but healthy action; *swelling* is a sudden and violent action of the vessels, tending to destroy the structure of the part.

The subsequent discourses are appropriated to the consideration of different species of tumors; those of the bones, of the inside of the mouth and nose, of the cheeks, throat, and salivary glands. The subject of polypi of the throat and nose is treated very fully; and here we meet with some opinions which are different from those that are generally adopted, and are of great practical moment. After having remarked the very different accounts which we find of the nature

nature and progress of these affections, of their supposed distinction into benign and malignant, and of the marks by which authors have undertaken to discriminate b-tween these two species, Mr. Bell attempts to shew that this division is entirely without foundation; that their effects depend solely on their situation, or the period of their growth; and that the mischief which they sometimes occasion is not caused by any peculiarity in their nature, but by their pressing on the bones, and rendering them carious, or by destroying the texture or functions of other neighbouring parts. His directions for the removal of polypi are extremely judicious, and are clearly dictated by that feeling which can arise only from good sense matured by experience. Except in some particular stages or situations of the disease,—as when it is of considerable size, and when it hangs down into the throat,—Mr. Bell has never found it practicable effectually to remove polypi by means of the ligature. In all other cases, he trusts to the forceps, knife, and caustic: he first pulls away the most prominent part of the polypus with the forceps, completes the removal of it with the knife, and then freely applies the caustic to the roots of the tumor, in order to prevent its return. These directions, however, are applicable to the polypus only so long as it has not, by its pressure, destroyed the texture of the neighbouring parts. When this has taken place, the mischief is irremediable; and any attempt to remove the disease will not merely prove ineffectual, but must necessarily hasten the fatal termination.

Our preceding remarks, although protracted to some length, will yet afford but a very imperfect view of Mr. Bell's work. It certainly is the production of a man of superior talents, and exhibits the most unequivocal marks of native genius and discernment improved by cultivation and practice. To the young surgeon, it affords an inexhaustible store of materials for study and reflection, a most valuable collection of cases and operations, and a large body of that kind of knowlege which is of the most extensive application and the most immediate utility. The histories and descriptions, pathological and anatomical, may be regarded as unrivalled for clearness of discrimination, felicity of expression, and the faithful delineation of nature.

Nevertheless, the publication is not without its defects, and some of them are considerable. The author is too frequently regardless of method, so that we often find the contents of a chapter not corresponding with its title; which is the more inconvenient, since we have neither a table of contents nor an index. Mr. Bell is also too lavish of his quotations from the

older writers, whom he brings forwards from the retreats in which they have long slumbered undisturbed, for the sole purpose (as it appears) of ridiculing them. This ridicule, indeed, they too often deserve, from their vain pretensions and unmeaning theories: but their errors might have been exposed, and every reasonable degree of curiosity might have been gratified, in a much shorter compass. Another point, also, we should not omit to mention among the blemishes of Mr. Bell's production: viz. the acrimonious manner in which he occasionally indulges against his contemporaries. Professional ignorance he must no doubt but too frequently encounter: but it would be more worthy of a man of his talents to treat it with less abuse, although it might require severe reprehension.—We are compelled, moreover, to notice the very inaccurate manner in which these volumes are printed; and we cannot but deem it unpardonable to have a work of this magnitude and importance sent forth in a style of typographical carelessness that would disgrace a cookery-book. The same inaccuracy is still more blameable, and much more to be lamented, as occurring with respect to the plates: they are in themselves well executed and highly characteristic: but in many parts, especially in the third volume, the references are so imperfect, that in several instances we were absolutely unable to make any use of them.

Bos.

ART. X. *An Inquiry into the Policy and Justice of the Prohibition of the Use of Grain in the Distilleries.* By Archibald Bell, Esq., Advocate. 8vo. pp. 109. 3s. Edinburgh, Constable and Co.; London, Murray. 1808.

THE distresses of our West India planters, particularly during the last two years, have given occasion to more discussion, both *in and out of doors*, (to use a parliamentary phrase,) than any other mercantile question within our recollection. Several of the literary productions which this state of things has called forth, especially that of Sir William Young, have contained a greater proportion of official information than is usually within the reach of authors: but we cannot compliment the writers on having made the happiest use of these documents, nor on possessing the very rare quality of applying the principles of political economy to the practice of trade. A foreigner who should visit this country with the usual impressions of the magnitude of our commerce, and who should find, on actual residence, that the reality far exceeded the description, would learn with surprize that we had been disputing for several

several years among each other on a point apparently so simple as the relief of our colonies; a point on which, it might justly be remarked, a speedy decision is so necessary, and the attainment of relief is so much within our own power. Farther inquiry, however, would shew that we are not only subject, like our neighbours, to the conflict of adverse interests, but that this nation, so exemplary in industry, and so abundant in wealth, is yet very imperfectly acquainted with the general principles which guide this industry and create this wealth; that we do not reckon among our ministers a single individual who is familiar with them; and that our regulations are often as crude as if these principles had never been promulgated.

Our writers on behalf of the West India body have not been sparing in their complaints of the nefarious policy of Bonaparte, and have dwelt on our exclusion from the continental market as the grand cause of our colonial embarrassments. It is very clear that Bonaparte will do us all the harm that he can: but we suspect that he obtains credit, both with the sugar planters and with others of our countrymen, for doing a great deal more than lies within the compass of his power. Our East India trade, for example, is by no means in a flourishing state, owing, as is commonly supposed, to the stoppage of the continental intercourse: but this is ascribable, in our opinion, much more to the evils inseparable from a monopoly; evils of slow and silent progress, but which, sooner or later, lead to the extinction of all privileged companies. In this case, it requires no great research to discover that the cure is much more likely to be found at home than abroad:—let us apply similar reasoning to the state of the West Indies.

It appears, from a variety of parliamentary documents, that our import of sugar exceeds our consumption by not less a proportion than a third. This import is compulsory: but, as the consumption must be voluntary, the great object of our cares has been to force the surplus out of our hands. One writer has recommended the forcing of export by a bounty; others have demanded the stoppage of neutral intercourse; while a third class can find no remedy but in that progressive reduction of growth which is naturally consequent on excess. As to the plan of a bounty, we need say little, for it is too unpopular to be adopted. The stoppage of neutral intercourse has now existed twelve months: but any partial benefits which the West India merchants might have expected from a measure which to us, as a nation, we deem pernicious, have been prevented by the increased rigour of our exclusion from the continent. In regard to the third remedy, the natural effect of excess in curing itself, although the proposition is incontrovertible, it has

so happened that the addition to our imports by the capture of the Danish islands has prevented any perception of its operation. It deserves remark that the plans of a bounty, and of a stoppage of neutrals, have been entertained chiefly among persons who are interested in the West India trade; while those who were unconnected with the colonies have been the principal advocates for the negative remedy of decreasing the extent of produce:—so much easier is it to recommend sacrifices in the affairs of others, than to resort to the adoption of them in our own.

It is but justice, however, to the West India body, to state that the advocates for the discouraging plan of decreasing the produce have looked only to one side of the question. They have felt the excess of our import, and ascribed that excess to the planter, without considering that, were the planter left at liberty, the excess would not exist. It is not the magnitude of our crops which gluts our sugar market; it is the law which enacts that the whole of these crops shall be sent to that market. Not only must the crops of the old British colonies be sent to the mother-country, but all our conquests are subject to the same regulation. No allowance is made for the increased quantity; nor any deduction for the difficulty of export during a state of war: all considerations are made to yield to a law which our statesmen, our merchants, and our ship-owners, all pronounce, with equal gravity, to be the bulwark of our naval greatness. Under such a system as this, the remedy which is proposed by progressive reduction cannot operate; because, no sooner has a diminution to a given extent taken place by the abandonment of the less fertile estates, than the void thus painfully created is filled up by the introduction of sugars from a new conquest. It is true that these sugars may not be admitted to entry for British consumption: but the loss is still nearly the same, since the quantity already so admitted far exceeds the consumption and depends for the maintenance of price, in a great degree, on foreign demand. Such has been the unjust operation of our colonial system of late years, that, while with one hand we have been compelling the planters to reduce the amount of their produce, we have been depriving them, with the other, of the benefit of that reduction.

We would not be understood, by these remarks, to mean that the energy of our navy is to be confined, and that conquests of sugar-islands are not to be made as well as other conquests, but to state the plain proposition that, if by such conquests we alter the situation of our colonies, it is incumbent on us, in justice and in policy, to alter our system towards these colonies. So long as our yearly import was in proportion

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to our yearly consumption, the compulsion of sending all sugar home was little detrimental either to us or the planter, because it produced nothing materially different from the free course of trade:—but, as soon as the import considerably exceeded the quantity used, the compulsion became pernicious to both parties, more directly to the planter, and indirectly to the whole empire.

The sympathy, however, which is naturally due to those who suffer oppression, is considerably lessened in regard to the West India planters, and more particularly with respect to the merchants, by their slowness in apprehending and urging the proper remedy. They have "wearied us with prayers" during the last two years, but they have never stated, in cogent terms, either to government or the country, that the only effectual plan was to "leave them unrestrained in the disposal of their produce, or at least to enforce that restraint only in a degree commensurate with our consumption." This silence, whether ignorant or wilful, has had the most unfavourable effect on their cause in the popular mind. They have been praying for relief when they ought to have demanded justice. An idea has consequently been diffused that they are the sole authors of their own distress; and the glut of the sugar market is ascribed not to its real cause,—the compulsory import,—but to the speculative disposition of the planters. The relief which they have claimed is thus considered by many, (among others by the learned author of the pamphlet under review,) not as an arrangement for the advantage of the mother-country, but as a sacrifice from the mother-country to her colonies.

If we are surprised by the discovery of such error and ignorance in the mode of applying for relief, that surprize must be increased when we are told that even were this—the only effectual—aid offered, the suffering parties themselves would probably not be cordial in the adoption of it. They would perceive its benefits: but, so wedded are they to antient prejudices, that they would seriously doubt whether the accompaniments of these benefits did not interrupt them. *outweigh*
At present, the general case is that the planter is largely indebted to the merchant, who holds a mortgage on the plantation, and obliges the planter to send him the whole of his sugars. The object of the proposed change would be to set the planter at liberty to sell his sugars according to his ideas of the market, either on the spot or in Great Britain; and substituting for the forced connection between him and the merchant the voluntary connection of mutual interest. If the merchant object to the uncertainty to which he might thus be liable in regard to his debtor's consignments, the answer

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is that the colonial law should be altered so as to facilitate his recourse, in case of need, to his debtor's property. Law cannot be too prompt in securing the recovery of a loan, nor too slow in forcing a profit without exertion.—The planter, on the other hand, would thankfully accept the permission to dispose freely of his crop: but he might hesitate to purchase that permission by sacrificing the indulgence which colonial law, as it stands at present, gives him in regard to his creditor. If, however, he will take a survey of the state of the West Indies during the last ten years, he will find, from a variety of melancholy instances, that this apparent indulgence has proved a curse; and that many industrious individuals, placed on an unfavourable property, have toiled away their life in a hopeless struggle, instead of relinquishing it at an age when enough of health remained to justify the hope of success in a different undertaking. It is natural for us to cling to our situation and our prospects: but this sentiment, beneficent while it operates to the degree in which it is implanted in us by Providence, becomes hurtful when stimulated to farther operation by human institutions. In a situation of embarrassment, whether in the West Indies or in Europe, the creditors are more competent judges of the propriety of perseverance than the unfortunate but sanguine debtor. That law, therefore, is pernicious which takes the power of compelling speedy payment out of the hands of the creditor. Itis not a sufficient answer that such compulsions would often be ruinous in the present circumstances of our colonies; for by the removal of these laws a state of intercourse would be formed in the West Indies which would prevent, as in Europe, the disadvantages consequent on compulsory payments.

In our opinion, therefore, the redemption of our colonies from their present depression can be accomplished only by one plan—a relaxation of restraint in the intercourse not merely between individual and individual, but between country and country. Clear, however, as this reasoning may be, it is too strongly opposed by rooted prejudice to be speedily adopted; the West India body must undergo a farther period of suffering, before they feel its force; and if the parties immediately interested are thus tardy, much less is to be expected from others, who, with the common prejudices in favour of colonial monopoly, have no direct prospect of advantage in a change. Yet whatever may be the ignorance or the prejudices of the public, government should be alive to our true policy; and if they cannot alter laws so speedily as they wish, they might at least disseminate knowlege, and pave the way to future improvement. Hitherto, however, we have perceived no such

symptoms

symptoms in that quarter; and the consequence will be that the false policy of ourselves and our rulers must be expiated first by the sufferings of the sugar planter, and next by our own.

Although these sufferings cannot be terminated but by the modification of the monopoly, they may receive a temporary alleviation from various palliatives. The principal of these is the substitution of sugar for corn in the Distilleries. When that proposition was under consideration, we entertained very serious doubts of its policy, as a national measure, from an apprehension of injury to the farmers, or, more properly speaking, to the barley-growers. Subsequent events, however, have prevented any loss to that valuable class of the community; and the measure has had, during the present season, the double advantage of keeping down in some degree the price of bread and of affording aid to the sugar-planter. Under circumstances of ordinary plenty, we should take the part of the barley-grower against the planter: but, when the price of provisions is such as to call on the British public for the saving which results from the substitution of sugar, we cannot doubt the expediency of the prohibition of grain. We admit likewise that which, we are sorry to say, the law does *not* admit, the justice of allowing sugar to be used at all times in the distillery at as low a duty as grain. These considerations bring us to the subject of the pamphlet under review.

This 'Inquiry' is the work of a Scotch lawyer, evidently conversant with the views of his illustrious countryman, Adam Smith, and avowedly partial to the interests of agriculture. This predilection is not, however, permitted to affect his reasoning, which is generally correct as far as it regards principle, and which fails chiefly from a want of mercantile information. His publication was composed before the discussion of the Distillery question in parliament during the last summer. At that time, the prices of grain were lower than they have since been. Wheat, in particular, was moderate, and barley, although high, was not considered as likely to maintain its value; the enhancement having been ascribed by the landed interest not to actual scarcity, but to the exertions of the distillers to make an extraordinary quantity of corn-spirit before the prohibition took place. This, however, was not true to any considerable extent, for a real deficiency of barley existed at that time; a deficiency which has remained in consequence of the nature of our last harvest, and in some degree in consequence of the continued stoppage of import from abroad. As matters have turned out, the landed interest

has had no cause for complaint: but the question, as discussed by Mr. Bell, is not whether subsequent circumstances have rendered the measure proper, but whether it was proper at the time of its enactment.

With this view, the author divides his pamphlet into three sections. The first regards the effect of corn-distilleries in a country of which the crops equal or exceed its consumption; the second, their effect in a country in which the crops fall short, and require supplies from abroad; and the third treats of the distresses of the sugar planters, and of their claims for relief.

Of the first section, the most valuable passage is the following:

'The encouragement of a great land-produce, becomes the first of all objects, towards both the domestic happiness and the public security of a state; and while on this subject, it is pleasing to reflect, that the example of our own country is the best confirmation of the above doctrines. No long settled community, of equal extent, has, perhaps, ever yielded so large a produce as Great Britain; has supported its population in such general abundance; or possessed such prodigious resources for offence and security. The average land-produce of Great Britain is as much superior to that of other nations, as her manufactures and commerce. This she has attained, not from the perfect rectitude of her policy in regard to agriculture, but because the errors she has committed have been fewer than those committed by other nations; and the consequences of them have been more completely palliated. The first of these advantages she has derived from the *influence of the public voice and interest over her public councils; the second from the freedom of individual exertion, overcoming the restraints of an injudicious policy.*

'Such, then, being the importance of increasing the actual land-produce of a country, it may be laid down as an axiom, that every positive restriction, which limits the power of the farmer to augment the land-produce, is immediately injurious to him, and consequentially injurious to the community. I say every *positive restriction*, which gives the preference to some other branch of industry over his; for, as far as respects a free competition, though that may sometimes diminish the farmer's profits in the mean time, it will be for the advantage of the community. It is only when the farmer asks some monopoly, that his interest and that of the public can ever be opposed.

'It is the interest of the farmer to have an abundant produce, but yet somewhat under the demand of the market. It is the interest of the public that the produce should be abundant, and the market pretty fully supplied. In other words, the farmer wishes for plenty, and tolerably high prices; the public for plenty, and tolerably low prices. But while, on the one hand, it is not the interest of the farmer to have too high prices, which can only proceed from very deficient produce; on the other hand, it is not the

interest

interest of the public to have too low prices, proceeding from over-abundance, which may discourage the farmer, and induce him to retrench his cultivation. Such retrenchment naturally leads back to scarcity, and a change of this kind, from plenty to scarcity, is a much greater evil than if the produce had never exceeded the lowest point of the vibration. Though it be the interest of the public, therefore, that grain should be cheap, it never can be its interest that grain should he so cheap as to injure the cultivator.

'Cheapness and dearness, it is to be observed, are variable terms, importing the relation between the demand and the actual supply. It is therefore impossible to fix them by any definite standard, or determine when either is excessive. When matters are left free, each will accurately adapt itself to the actual amount of supplies. Corn will never be cheap but when it ought to be cheap, nor cheaper than it ought to be:—It will never be dear unless when it ought to be dear, nor dearer than it ought to be. The cultivator's complaints of low prices on the one hand, or, as it is usually termed, *the want of adequate returns to the grower*, are just as unreasonable as the public complaints of high prices on the other. The return in the market, when matters are left free, must be the *adequate* and proper return, in proportion to the amount of produce.'

Mr. Bell next proceeds to treat of the distillery as a resource in deficient seasons. He remarks, (page 29.) that 'were the products of the soil like the products of manufacture, wholly dependent on the exertions of man, they might suit themselves very accurately to the demand:—but, in determining the amount of land produce, another power must co-operate, over which man has no controul, namely the influence of the seasons.—'It is necessary therefore that a considerable surplus be raised for consumption in some other way than as human food, which may exist as a resource on a sudden deficiency, and may be thus turned from whatever other purpose it was destined for, to the use of man.' The following (he adds) appear to be the chief methods of disposing of this surplus in average years: 1. Storing up in granaries at the public expence, to be opened in times of scarcity. 2 Storing up by private individuals. 3 A degree of waste in the food of man and of the inferior animals, which may be termed *profuse consumption*. 4. Export to foreign countries. 5. The distillery and brewery. The first of these methods Mr. Bell very properly condemns and he states that it is abandoned in all enlightened countries; while the second method is, on the other hand, the only one in which accumulation of corn can profitably take place. The extent of relief which may be obtained in case of need by retrenchment in the third point, *profuse consumption*, is greater than we may be apt to imagine, if the consumption of the horses of Great Britain be truly computed, (as we are told, page 36.) at the produce of not fewer than sixteen

millions of acres*: which, at the rate of four quarters per acre, might yield sixty four millions of quarters of grain. The resource created by export is valuable, but only when it comes of its own accord; for a bounty on export is, in Mr. Bell's opinion, 'a vain and frivolous attempt, useless if our produce be so abundant as naturally to yield a surplus for export, and ineffectual if it be not.' The distillery and brewery afford, in time of scarcity, a resource the more certain, because its appropriation depends not on foreign nations but on ourselves.

After these general observations, Mr. Bell next inquires whether any necessity does at present exist, from a scarcity of provisions, for throwing the quantity usually consumed in the distillery into the common market. In this part of his performance, we are naturally less interested now that the question is decided; and moreover his reasoning is grounded on the prices of the day, which, it is well known, are now greatly enhanced. When Mr. Bell wrote, eight months ago, it might be true (as he states, page 44.) that 'the people were then buying bread as cheap as they had done for some years past, indeed rather cheaper,' and that 'there was consequently no call for stopping the distillation from any *present* want of subsistence in the country:' but matters have since undergone a change.

Having remarked (page 48.) that 'it may perhaps be prudent to prohibit export and distillation in severe scarcity, to satisfy the people,' the author adds the following observations, in which he has our entire concurrence:

'As to the corn dealer, no interference with him should ever be attempted. The people may be assured that any immediate relief received in that way will sooner or later lead to aggravated misery.—There is not a more irrational sentiment than one which we often see entertained of indignation at the profits of farmers and corn dealers. There is no class of the community in whose hands the accumulation of capital tends so directly to the public good.—The arrangements of nature need no assistance from the feeble and presumptuous efforts of man, whose interference only disturbs what it cannot amend. In the system of human improvement, that knowledge, I believe, is as important and as slowly acquired which informs us what we cannot do as that which informs us what we can.'

We come now to the second section, which treats of the 'effect of the corn distillery in a country which imports a part of its supplies.' This section is less interesting than the preceding, both on account of the comparative paucity of its general observations, and of the author's mistaken calculations in regard to our supplies from foreign states. It presents, how-

* We doubt, however, the accuracy of this calculation. See p. 365 of this Review.

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ever, the following paragraph on the subject of a bounty, which we recommend to the attention of Mr. Arthur Young and other advocates of that measure, as speaking the sentiments of a zealous and enlightened friend of agriculture:

'The way in which the British farmer will be enabled (if ever) to displace the foreign grower in the home market, and, perhaps, to turn the scale of exportation the other way, is not by giving him the vain encouragement of a bounty: still less by forcibly closing any of the vents to his produce, even if, to make amends, the foreign grower is also repressed at the expence of the public;—but by permitting him the free disposal of his produce, protecting him in the exercise of all his rights, removing obstructions in his way, avoiding all further interference in his concerns, and leaving him to the natural competition of the market.'

Section the third discusses the question of the claim of the colonies to relief. Here Mr. Bell is very liberal in admitting that the colonies ought to receive this relief, but very stedfast in refusing to give it at the expence of the landed interest. One of the principal arguments, with which he combats the prohibition of grain, rests on the apprehended loss to the barley-grower during the current season, which, as is well known, has not taken place; not, indeed, from causes within the knowlege of Parliament at the time of discussion, but from the deficiency of our last harvest, and the continued stoppage of import.

Mr. Bell appears to be, or rather acknowleges that he is, but little acquainted with the West India trade, and perhaps with the practice of trade in general. He falls consequently into the common error of ascribing the distresses of the sugar-planters to their own speculations, without considering that speculation would be no more hurtful in this than in other branches of trade, were the planters at liberty to sell their sugar as they thought fit: but we cannot wonder that the friends of the corn-trade should be blind to this truth, when the friends of the sugar-trade set them the example.

If Mr. Bell, however, is unacquainted with the practice of trade, he is familiar with its principles as a science; and he exhibits an instance of a friend to agriculture disclaiming those pernicious preferences in bounties and otherwise, for which many of its favourers are such vehement sticklers. He presents also an instance of an opponent to the claims of merchants, disposed to direct that opposition only against privileges and monopolies; since we here find no sarcasms on the commercial character, nor any affectation of regarding land as the only source of wealth. His style and arrangement are not, however, intitled to a similar degree of praise. With considerable aptitude in the choice of words and the structure of sentences,

he is not successful in keeping up the attention, nor in creating forcible impressions; a failure which seems owing to the introduction of too many minute arguments, and to a predilection for division and subdivision. The attention is thus distracted from the main subject, and wanders in a maze of subordinate classifications; the consequence of which is that, while the particular propositions appear clear, it is no small task to recollect the general argument, or to perceive how these individual propositions bear on it. The strain of the work also is too monotonous. We are satisfied of the extensive reading of the author, and instructed by his reasoning: but we are not gratified by vivacity, nor by variety, of illustration. The frequent introduction of the first person, 'I think, I feel, I believe, I consider,' might pass for egotism, if other circumstances did not shew that it proceeded from inattention.—We shall conclude these remarks with the notice of an inaccuracy somewhat strange in a correct writer, and which occurs in two places: (pages 10 and 47,) we mean his use of the words 'free permission of importing sugar,' as synonymous with 'an equalization of the duties on sugar and corn when used in the distillery.'

To sum up our reasonings in one view; we may observe that Mr. B. will write very well on the state of our colonies, when he has become as intimately acquainted with the situation of the sugar-planter as he already is with that of the farmer:—that the West India body will make the greatest progress towards relief by claiming a modification of the monopoly;—and that Parliament will act wisely in continuing the prohibition of grain, if prices, at the period of discussion, are above a fair average, or in renewing the permission should they have fallen below it.

ART. XI *The Independent Man:* or an Essay on the Formation and Developement of those Principles and Faculties of the Human Mind, which constitute Moral and Intellectual Excellence. By George Ensor, Esq. 2 Vols. 8vo. 18s. Boards. Johnson.

WHEN a writer, who treats on important subjects, dispays learning and ability, it is not so material, as far as intellient and well informed readers are concerned, that he should be in all particulars accurate and judicious; nay it may be doubted whether such persons do not derive most benefit from authors in whom they feel that they cannot always confide, ince this distrust quickens attention, obliges them at everystep to examine the course along which they are borne, and requires them to ascertain its bearing.

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This remark, however, will by no means apply to him who aspires to be the guide of youth; who should exercise extreme caution and vigilance, should labour incessantly to be well founded in all that he advances, should hazard nothing that he has not weighed with the utmost attention, should be most careful to avoid defects, and should regard error as unpardonable in such performances.

With respect to the work before us, we are told that its object is 'to explain what should be the *Education*, the *Morals*, the *Literature*, and the *Pursuits* of an *Independent man*;' and the author adds: 'some of my observations will be limited to Europe, some to the British empire; some also will be restricted to particular times and circumstances: I shall, however, attempt to make them, according to the title, as general in their application as may agree with utility.' It will be seen that, under these general heads, Mr. Ensor has not included any instruction of the principles of *Religion*, on any system, nor in any degree however general and simple: but this omission will not excite surprize in those who have perused his former publication on the *Principles of Morality*, or our account of it, in M. R. Vol. xxxviii. N. S. p. 60.—Even pious men, in treating of education, might feel so strongly the difficulty of laying down rules on the subject of Religion, which is open to so much controversy, and which cannot easily be managed to the satisfaction of all parties, hat they might leave this as a grand *desideratum* in their vork, and incur negative rather than risque positive censure: bit no such apprehensions can be attributed to so bold a witer as Mr. Ensor: whose motives will readily be assigned toa different source, by any person who has read his previous lucubrations, or our article already cited.—It is our duty to stae these circumstances; and, having given due notice of then, we proceed in our report.

I discussing the treatment of a child from infancy to manhoo, the author separates that which is valuable from that whih is exceptionable in the counsels and hints of Rousseau. The rule of life which he inculcates coincides with the puret morality: but, as we have just intimated, he enforces it onthe ground of its intrinsic claims, without presenting to th youthful mind any christian motives and sanctions. This art of the work contains many important observations, togeth:r with some that are striking, if not in substance origini; and, with the exception of the omission which we have pinted out, it is that part of the performance to which the fe·est objections will perhaps be made.

For the propensity to lying which is so general in children, Mr. Ensor thus accounts;

'One great cause of children's falsehood is, the severity of their teachers: a peevish pragmatical tutor, or parent, obtrudes on their pastimes; and whatever seems foolish or indiscreet, his wisdom censures and forbids. Some waylay their children and pupils, merely to exercise their own ill-humoured dominion, and interfere with their sports. Severity is practised in various ways: a child inadvertently breaks a glass; with a dissonant voice, the instruments of correction are displayed, and with a countenance inflamed to madness, he is questioned: a lie is his only refuge from torture, and he tries its efficacy: in his noviciate, he probably contradicts himself, and is flogged, both for the accident and the lie. Severity depraves his morals, while experience improves his ingenuity for falsehood; on another occasion he frames a more artful tale, and escapes. As he proceeds, he becomes an adept in all the stratagems and labyrinths of lying. What he had used hitherto for his necessities, he now employs for his amusement: he lies to display his address; in time he becomes the gossip of family scandal; tattles false politics; and at last abuses the fame of women who are unconscious of error. Let not children, when they err, be harassed with questions The English law calls on no man to criminate himself: let this rule in jurisprudence be extended to social and domestic life.'

We concur in most of this statement: but against Mr. E.'s general anathema on interrogative and investigation, very obvious protests will be entered.

The writer then argues with much ability against corporeal punishments, and fortifies his reasoning by venerable and grave authorities. His counsels on the most desirable mode of treating children, by parents, consist of all that has been best said on the subject.

Literary accomplishments in a pupil occupy by far the largest part of this author's attention. He is too much of a scholar to oppose the study of the immortal production of Greece and Rome, but he disapproves the priority given to them, and the disproportionate share of attention which is bestowed on them:

'It is the custom in schools to ground boys in Greek and Latin, while the vernacular dialect is postponed or superficially taght. This preposterous custom of teaching children what is muchmore difficult, and much less useful, is partly to be attributed to the custom of those ages when Latin was effectually the language ofiterature. The practice continues, though the imperfect reason fc it no longer exists. The English in Great Britain, the French, the Italians, and even the Germans, except the merest pedants, vite in their native tongues. This absurd predilection for inveterate ustom affects the whole course of education: the student, a novicein the

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authors of his own language, reads Ovid and his trivial conceits of a mythological world, though the moral poems of Pope are unknown to him; and some versifier of antient fables is read again and again, and committed to memory, while the pages of the epic Milton remain unopened.

'With the antient classics is taught a critical knowledge of the Greek and Roman manners: their dress, their household utensils, the implements of their industry, and all matters relating to them, fantastic or serious, are elaborately learned: while our own laws, customs, and policy, do not receive a cursory elucidation; and the worthies of antient nations are familiar, while the patriots of our own country are unknown; patriots who have never been surpassed in number or glory, though all the tales of fabling antiquity were authentic.'—

'Owing to this perverted course of study, few men can write with facility and elegance, and fewer express themselves correctly: yet no accomplishment is more useful than to write a copious and polite style, and to converse with neatness and fluency. The most momentous truth, if uttered clumsily, or with hesitation, becomes tedious; while trifles, repeated with ease, assume the interest of novelty. He who can express himself well on common topics will ever be an acquisition to society; while the profoundest philosopher without elocution is scarcely more useful, as a companion, than a tablet of hieroglyphics, or a book blurred in the impression.'

In the censure passed on this disregard of our own writers, and of subjects of national interest, most reflecting men will coincide in opinion with Mr. Ensor: but it must be admitted that, with all the favour that is shewn to antient authors, few young persons attain to more than a very superficial acquaintance with them. Yet it would not be difficult to prove that, while we follow the present plan of instruction, we cannot deprive them of that priority nor lessen that attention which are assigned to them, without rendering the study of them altogether unprofitable. It is probable, then, that the reform which is wanted is a more improved method of teaching them.—Mr. Ensor, who so justly contends for the importance of vernacular literature, is sensible to all the value of the antient; and while on this subject, he hazards a notion for which, we confess, we have long entertained much predilection. He says;

'I would have the youth instructed in the Greek and Latin languages, and I would have him first taught Greek; which practice was adopted in the education of Harry Stephens, because, as I have said, it is the foundation of the Latin tongue and Latin literature; and because I would have Grecian literature so established in the pupil's mind, that it might flourish for ever in his remembrance.'

We cannot help being of opinion that, for the purpose of forming the consummate scholar, this method has many important advantages over the common plan; and, considered

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as restricted to this purpose, we are not aware of any objection to which it is liable.

In what follows, some hints occur which may deserve attention;

'At what age should a boy be introduced into the learned languages? Chapman thinks he may commence the study of Latin in his eleventh year. Pascal did not begin it till his thirteenth; and the power which the author of the Provincial Letters obtained over his own language, might almost justify a preceptor in following that example. I specify no year: the time must depend on many circumstances; on the abilities of the teacher, and the forwardness of the boy.

'Different means have been adopted and proposed for teaching children the learned languages. Locke thinks that the antient writers may be sufficiently learned, for all useful purposes, by translating them. It is said that Fabers and Madame Dacier were taught in this manner; and Cowley, according to Sprat, was instructed not by precept but practice. Though this seems too loose, it is infinitely preferable to the usual custom, which exhausts a boy's patience, and faculties, before he makes one step in his career. How is this to be amended? The preceptor will not reform: his pride and interest forbid it. "Can any one," says Locke, "expect that the schoolmaster should be made to confess, that what he taught his scholars thirty years ago was all error and mistake, and that he sold them hard words and ignorance at a very dear rate?" Thus the world is subjected to endless ignorance: the old pedagogue will not reproach his former method by correcting it; and the younger dare not vary from established precedent, though he possessed the understanding and honesty to wish its reformation.

'The same principles should direct the student in attaining the antient languages, which improved him in his native tongue. Queen Elizabeth read the Greek and Latin authors, without applying to complicated grammars and syntaxes; she only learned the conjugations of the verbs and the declensions of the nouns: perhaps something more should be added.

'The student having learned a few rules, and the general nature of the Greek language, some easy author with an interlinear version, verbally exact, should be placed in his hands. In a short time, a translation less literal may be substituted. I recommend versions only for the lower forms, because it is too much to learn at once the vocabulary and the construction of a language, with the mere assistance of a lexicon. To those who have made some advance in the language, translations are injurious; they favour idleness: and as singers, who have been accompanied in their lessons with instruments, seldom attain that firmness of execution which those do who practise without their assistance, so boys who depend on translations for their knowledge are ever inexpert linguists and feeble scholars. I do not specify the books to be read, nor the time when the boy should pass from one study to another: this also depends on the abilities of the pupil and the preceptor.'

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The author's recommendation of the Italian language leads him to digressions which display so much of a correct taste, and of a just moral sense, that we are induced to insert them.

'The English, French, and Germans, should apply themselves to Italian, were they to derive no other advantage from speaking it than to soften their own expression. That it would have this effect, is proved by a collateral circumstance: it is uniformly remarked that the Germans in Russia (and the Russian resembles the Italian) are much superior to their countrymen in the suavity of their utterance. The beauty of the Italian language is a trivial circumstance compared with the excellence of the writers in poetry, history, and politics, who have illustrated themselves and their country.

'Italy, since the records of time, has ever surpassed the world in some eminent manner: its existing language is the dialect, and its towns are the theatres of the arts; though the French have abridged the profuse display of its specimens. The violence of those plunderers, and the reflections of some dilettanti, force me to say that this persecuting enemy did not show their love of pictures and statuary by seizing them; they loved plunder, not the arts. The Roman General who sacked *Syracuse* *, also seized its paintings and statues:—but who ever imagined that by this conduct he exemplified the elegance of his taste? he, who threatened those to whom he confided their transport, that if they lost them they should replace them! As if the workmanship of the mind could have counterparts, like gold and silver coin! or as if money could generate what are alone the creations of genius and study!

'Nero, that paragon of governors, was also a great collector of the arts from subjected countries. According to Pausanias, he brought fifty statues from Delphi. Was he a connoisseur, he who had the statue of Alexander by Lysippus gilt? a signal declaration of his taste!—They love not the arts, who wrest their productions from their native land; they are consecrated to the genius of the place, and should be their own sanctuary. Execrated therefore be the memory of these marauders! Praised be the name of Frederic, who, having conquered Dresden, refused to accept the famous Nativity by Correggio, though coveted by him, and presented to him by the electress! Let also the name of Fabius live, who, when he took Tarentum, which nearly equalled *Syracuse* [~~*Corinth*~~] in the precious monuments of the arts, "with a mind superior to Marcellus," as Livy writes, "abstained from the plunder."

'The French have gained little, Italy and the world have lost much; for the statues and paintings have been so ill treated in their carriage, that many have been broken, defaced, and utterly ruined. The crimes of nations, as of individuals, never go unpunished, and they are often repaid by reprisals of the same kind. The horses by Lysippus were forced from Greece to adorn the church of St. Sophia at Constantinople; they were thence conveyed to enrich the shrine of

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* Mr. Ensor means *Corinth*, when destroyed by Mummius. (Rev.)

No. He means Marcellus at the siege of Syracuse, but has confounded him with Mummius, to whom his subsequent remark about the paintings & statues applies. St. Mark

St. Mark at Venice; they now adorn the imperial palace of the Thuilleries; and if revolutionary madness do not cause them to be melted as it did the famed equestrian statute of Henry the Fourth, they have, probably, not yet reached the limit of their travels.

'In despite, however, of the irresistible injuries of time, and the plunder and destruction of Goths, antient and modern, this country, to every lover of the fine arts, is pre-eminent Much, the French had not time to remove; much escaped them through their ignorance; and very much defied their tyranny. Its stupendous ruins, its modern architecture, its fresco paintings by all those consummate in the art, by Correggio, Raphael, Michael Angelo, defied their rapacity:—besides, all the private collections of sculpture and painting, (for some terms were to be kept with the natives) remain entire. Italy also adds daily to its curiosities, by the exquisite antiques which are daily extracted from the earth, and by the works of its living artists, who rival the Grecian school, in the sublimity of their designs, and in the elegance of their execution.—In this country, the youth can best study the fine arts: the air, the soil, the situation, all conspire to supply the means, and open his mind to receive their impression.'

Observing on the study of the German language, Mr. E. remarks that

'Languages are the means of information, and they render a man more competent to associate with many nations. They should not, however, supersede more useful knowledge; and it is not uncommon for good linguists to be ignorant men. If the student be not disposed to learn German, let him not excuse his neglect by saying it is unpleasing to his ears;—most languages not understood, are so: nor by saying, with Burnet, that it is difficult to be learnt;—this proceeds from idleness: nor, as another writer on education, that the best German authors compose in Latin; which is no longer a fact. The German language is much more spoken in Denmark, Sweden, Russia, and Poland, than French. It is cultivated in England; it is not unknown in France and Italy; it is spoken from Riga to Hamburg, and from Dantzic to Trieste, being the popular language of forty millions of people.'

Men who are deeply enamoured of letters and habituated to literary industry, whose future life promises leisure, and also statesmen and those who are designed for the higher walks of commerce, should certainly not remain ignorant of the German language. Its copiousness and present unsettled state constitute its chief difficulties: but, owing to its affinity to our own tongue, it is much more easily attained by an Englishman than the French would be without a previous knowlege of Latin.

As a favourable specimen of the author's critical and descriptive powers, we copy his sketch of a well known and popular character;

'Though Addison sometimes arranges his periods feebly, and though he sometimes employs low terms where the polite are required

quired, his style is of the first rank for unassuming elegance. Here torrents are not precipitated, nor do storms roar; but the dew falls and the vapours rise with the rising sun: here no cataracts startle, no cascades surprise; but the stream makes sweet music with the pebbles, and the river flows, now dimpling or as a mirror smooth, and again meanders through groves of myrtle. His pages present a perpetually undulating surface, where nature was benign and art studious. No one can read Addison and not be improved by his writings; for his abilities as an author are but a small part of his fame:—he was a good man; a politician without strife; a controversialist without malice; a critic without acrimony; and a satirist that corrected many and offended none.'

How much is it to be lamented that his conduct towards Pope casts a shade over so fine a picture!

Under the head of the *Course of Study* for a pupil, Mr. Ensor makes his observations and remarks on all the principal writers, antient and modern, in the several departments of literature. He treats of the origin of the drama; examines the state of the stage in Greece and Rome, in modern Italy, in France, and in England, with the relative merits of the performances; and compares all the eminent men who have ever flourished, in the same order. If we cannot always compliment him on that universality of knowlege, correctness of judgment, and precision of language, which the arduous province here assumed requires, still we must applaud the extent of his reading; and we admit that his powers of memory are very considerable, that his conceptions generally take a right direction, and that, in the wide field of comparisons, he is under the influence of more liberal, enlarged, and just views than most of those who have ventured to give judgment in these nice matters. The head under which, we think, he chiefly errs, is that of the Greek Drama. His observations on the *Œdipus Tyrannus* proceed on partial views, and not on just principles of criticism. Art never framed a deeper plot, and never surely were incidents more naturally connected, than in that dramatic *chef d'œuvre*.

Any writer less daring than Mr. Ensor would have shrunk from again instituting a comparison between our two great modern poets; yet, though he may not set up his parallel against the finest portion of the *Lives of the British poets*, all readers of judgment and taste will grant that he has acquitted himself well, and will feel glad that he has hazarded the effort. Indeed, splendid and dazzling as Johnson is, it not unfrequently happens that he transgresses against impartiality and common sense.—The present author, who is a warm (not to add an intemperate) partisan of Pope, justly says of him, after having animadverted on some of Dryden's productions;

'He

'He laid his foundations more solidly than in fugitive triumphs, in casualties, in factious squabbles, and in superstition: on the contrary, he has composed poems which have no prototype in Dryden, and poems founded on the principles of things and of the most exalted merit. Such is the Essay on Man; which for poetical splendour surpasses Lucretius, and for wisdom is inferior to no treatise on philosophy. As Dryden has no parallel to this, I may drop for some time my comparison of these authors, and make a few remarks on this consummate performance.

'Of all Pope's writings, this has been most severely censured. It was at first well received; but Crousaz, a foreign dialectician, censured it for irreligion. The English were alarmed, and in a panic fright they insulted the author and his philosophy. The continent was put into commotion. Lessing says that Pope did not understand Leibnitz. How does it appear that he sought to understand him? He might learn the rudiments of philosophy, and explore its depths, without abandoning his own studies. Another German says that he is a paltry metaphysician, for he does not consider man the final cause, nor with any relation to a future state. He should have known that all the English since Bacon, who pretend to philosophy, consider final causes as inimical to science; and that a future state, with the general consent of divines, belongs rather to faith than to philosophy.

'But the most whimsical of all remarks is, that Pope did not know the tendency of his own performance; that he was deceived by Bolingbroke to advance doctrines contrary to his principles. How does it appear that his opinions were then subservient to the catholic church? He who travestied the first psalm, and shewed such levity in many circumstances, could not be supposed very devout in the catholic faith. It is also said that Bolingbroke ridiculed Pope for being deceived by him. Is it likely that Pope was a dupe, and Bolingbroke a fool? for to ridicule Pope was to destroy the influence which Pope's name might have in fortifying and disseminating his own opinions.

'What gave rise to the opinion that Pope received the materials of this essay from Bolingbroke, was, first, Pope's dedication of it to St. John; but it was not considered that Bolingbroke addressed his Essay on Human Knowledge to Pope. Another reason was, Bolingbroke wrote, "Pope says, I made a philosopher of him;" yet in the same page he says, "Pope made a hermit of me." Again, Bolingbroke writes, "Pope commenced his Essay on Man in compliance with me;" but it was not remarked, that in the same introduction Bolingbroke adds, that he began his Essay on Human Knowledge in compliance with Pope. It is obvious that these expressions, as referring the parentage of Pope's philosophy to Bolingbroke, are defeated by the sequel; and that the only consequence deducible from them is, that Pope and Bolingbroke habitually referred their mutual exertions to the authority that each possessed over the other.

'If we look, however, more closely, we shall see that, if any reliance can be placed on Bolingbroke's expressions, Pope's philosophical opinions were published before his own were written. Boling-

broke says, " true self-love and social are the same, as you have expressed, a maxim which I have always thought most undeniably evident." And again in a letter to Pope, " *whilst your muse sometimes rises to the noblest subjects of philosophical meditation, I shall throw on paper, for your satisfaction and for my own, some part at least of what I have thought on them, as well as the reflections that they may suggest to me further in writing on them:*" by which it seems that the philosophical poetry of Pope preceded the philosophical writings of Bolingbroke. Yet without resting on these remarks, though I think them conclusive, even Johnson asserts, that " the order, illustration, and embellishments of the Essay on Man must be all Pope's;" and I add, that whoever is acquainted with Wollaston and such writers may trace Pope's philosophical sentiments and expressions to them: so that the utmost share Bolingbroke could have had in this poem was, what most men have in their friends' productions, to answer Pope's queries, and suggest remarks, on hearing the poem read, as it proceeded.

' Johnson, of course, is very supercilious in his observations on this philosophical poem: he says that some of its sentiments, which affect by the power of numbers and the harmony of versification, we have heard from our nurse. This is analogous to the weighty observations of Aaron Hill and Curl on Pope: the first circumscribes his poetical talents to " verbal flexibility of expressiveness," and the other to a " knack of versifying." Johnson's mode of criticizing this poem would degrade the sublimest passages. What would become of that fiat of creation, glorified by Longinus and felt by all, " Let there be light, and there was light!" This, says an impugner, is common-place; and the common-place of the vulgar, " No sooner said than done," expresses effectually the quickness with which this command was executed. The Essay on Man I shall not praise till I see a philosophical poem that approaches it in comprehensive views, in magnificent imagery, in flexibility and power of language.' '

We frankly own that the charge which is here so ably combated, and which, being incapable of proof, is also incapable of absolute refutation, always appeared to us extremely singular and improbable; we had almost said, preposterous.

Supposing that the pupil may attain, in future life, consequence and elevation in political affairs, Mr. Ensor treats of his 'conduct in a Ministerial Capacity;' and here, among many others, we have the following commendable suggestions:

' It is scarcely possible that a king and minister should always coincide. When a difference arises, the minister should wean the magistrate from his error by the gentlest means. Here is an opportunity for his colloquial eloquence; Alexander the Eighth's speech to his minister Polignac illustrates my meaning: " You always appear to think with me, and yet your opinion always at last gets the better of mine."

' It sometimes happens that kings have immoveable prejudices, and that these are so important that they materially affect the prosperity

sperity and the justice of the administration. It such cases, a more explicit and a more decided opinion should be given. If the king persists in his conduct after the minister's remonstrance, he should resign; for he is not the minister of the king as an individual, but of the king as the executive magistrate of the state; and his duty to the people is surely paramount to his obedience to the king.

'By the people I do not mean the populace, but that body of thinking and industrious citizens who form the strength and credit of the nation. The minister should treat their prejudices with tenderness: yet he should not continue a submissive minister even to their errors; for, as the people are greater than the king, truth and justice are superior to both. Though much artifice is sometimes required to dispose them, contrary to their prepossessions, to act becomingly; no man should use any mean submissions to them, whether he is minister or his opponent. Let no man through love of popularity court the populace, who are ever like that Lystrian rabble, which would this hour sacrifice to Paul and his companion as to Jupiter and Mercury, and the next stone them out of the city. Let no man assemble the multitude; it promotes anarchy, under the show of freedom. "He who assembles the people," says Mazarine, "excites them." There are certain lurid meteors, which may be allowed to infest the political hemisphere; but no factious leader, (and who would lead factions, when De Retz, who best knew them, says that it is harder to live with those of the faction than to oppose its adversaries?) no demagogue should practise his incendiary violence unnoticed by government: it reproaches its power and wisdom, and has been followed by most disastrous consequences. Viriatus, first a shepherd and afterwards a robber, became so formidable as to contend successfully against the whole force of the Roman empire. What is more to the purpose, Masaniello, a ragged attendant on a fish-stall, raised a hundred and fifty thousand men, armed and ordered them; and commanded them and the kingdom of Naples in the most absolute manner.

'The most masterly method of confounding such miscreants is, to preserve what is pure inviolate, and to reform abuses. Reform is effected by recalling the constitution to its principles. But who dare attempt reformation with any prospect of success? All are generally interested in reformation, but many are personally interested in the vices of the establishment. Thus, the government with length of time grows gradually more corrupt; till, from schemes of reform being proposed, and debated, and talked of, and wished, reform is esteemed an Utopian chimera. When the hopes of reform have ended, revolution has begun.'

G. 2.

On the remaining subjects of which the author treats, many observations occur that are valuable, and forcibly expressed.

In dismissing this performance, we must remark that it is much more calculated to form a man of letters, than to fit persons for any department of civil life. Though, as we have already intimated, it abounds in spirited and just senti-

ments, they are blended with dubious and incautious assertions, and with hasty and erroneous judgments. The matter is not without considerable merit, but it is almost every where imperfectly wrought; and we conjecture that the work owes scarcely any obligation to revision. Readers, whose principles are fixed, and whose powers are matured, will derive pleasure and even benefit from it: but it wants the requisites which we hold to be indispensible in a treatise that is intended to form the minds of youth. We would not in any case be the advocates of dissimulation: but it may be allowed us to regret, that the author should so frequently give such broad hints of a turn of mind which will impair the value of his attainments, and contract his sphere of service. **Jo.**

ART. XII. *Some Account of New Zealand,* particularly the Bay of Islands, and Surrounding Country; with a Description of the Religion and Government, Language, Arts, &c. of the Natives. By John Savage, Esq. Surgeon. 8vo. pp. 110. 5s 6d. Boards. Murray.

IT is remarked by the author of this Account, as an apology for submitting it to the perusal of the public, that New Zealand is a country which, in extent and population, exceeds any other of the Islands in the Pacific Ocean, yet that it has 'not been spoken of by any voyager since the time of Captain Cook;' and since very little is known to us respecting this country and its inhabitants, he was induced to believe that the observations made during his late visit to it would be acceptable. He had likewise the advantage of obtaining information from a native who came with him to England, and who has since been embarked in a ship bound to the South Sea, in order to return to his own country.

Mr. Savage commences with a description of the Bay of Islands, which is situated near the Northern extremity of the most Northern of the two Islands of New Zealand, and was so named by our great circumnavigator; and he has accompanied his relation with some views of the land, but has given no sketch nor outline of the coast. The directions, however, which he has added, may be of use, since they contain a notice of rocks in the middle of the Bay, which are covered at high water. Having conducted the ship safely into port, he observes that, on entering 'a country which has been described as peopled by a race of cannibals, he was agreeably surprised by the appearance of the natives, who betrayed no symptom of savage ferocity; and by the patches of cultivated ground in the neighbourhood of the bay, on

each of which is seen a well thatched hut, and a shed a a little distance. These are the appearances observable from the ship; which, together with the abundant supply of fish and potatoes brought on board by the natives, tend forcibly to remove the prejudices you have imbibed from former accounts of this country.' Mr. S., however, allows that this is only a partial view, his remarks being confined to the Bay of Islands and the shores immediately surrounding it; and doubtless this, which is the most populous, will for that reason be the most civilized part of New Zealand. Yet this civilization appears to be but of small degree: 'the potatoe is the only vegetable cultivated; and the dog (which is of the fox kind) is almost the only animal food to be obtained.' The word *almost*, as here introduced by the author, awakens an idea of a very suspicious nature, with respect to which we shall say more hereafter; and he gives elsewhere strong cautions against putting too much trust in the natives, or suffering many of them to enter on board a ship at one time. In population, we apprehend, New Zealand is much inferior to Owhyhee, the principal of the Sandwich Islands: but the northern part approaches much nearer in population, in cultivation, and in the manners of the inhabitants, to the other islands of the Pacific Ocean, than the southern parts, which have been more frequently visited and described by European navigators.

so far Capt. B—y.

The New Zealanders make excellent nets and lines of their native flax, are dextrous fishermen, and live chiefly by fishing, together with a glutinous substance obtained from the root of the fern, which grows wild in great abundance, by bruising it. They cultivate potatoes skillfully and successfully, but convert few of them to their own use, reserving the principal part of their crops for the purpose of bartering them for iron, on the arrival of any vessel. On this metal they set the highest value; and as a substitute for it, previously to their intercourse with Europeans, they had only a sort of semi-transparent green talc, which they used for their tools and ornaments. As to their potatoes, which are of a good flavour and well calculated for keeping, a circumstance is mentioned by Mr. Savage that is deserving of notice: viz. that he thought he observed more benefit derived on board ship in cases of scurvy from eating these vegetables raw, with vinegar, than from any other remedy; and that this benefit was greatest when they were taken in the morning, fasting. The natives do not cut the large potatoes, but preserve those which are small for seed; and a change of the seed has among them, as in every other place, been attended with much advantage.

vantage.—Their fish is always, and their potatoes are sometimes, boiled by means of cabbage-leaves wrapt round them, and tied with tendrils, laid on a heated stone, and repeatedly turned. The heat of the stone occasions a steam from the leaves, which completely boils both them and the potatoes, and they are eaten together.

Mr. S. remarks that the natives of that part of New Zealand, which he visited, are of a very superior order both in personal appearance and in mental endowments; that the men are stout, well proportioned, and (generally speaking) from five feet eight inches to six feet high; that their colour usually resembles that of an European gipsy, but varies in different shades between a dark chesnut and the light agreeable tinge of an English brunette; that their countenances are mostly open, and expressive of undaunted courage and resolution, without exhibiting any marks of savage ferocity; that they are so averse from the use of spirits, that they have no mode of intoxication among them; and that in some of them he found strong marks of longevity.

He praises the beauty of the women, whom he classes among the fair part of the creation, since many of them could scarcely be denominated brunettes. Their features in general are regular and pleasing, with long black hair, and dark penetrating eyes. For the entertainment of our readers, and as a specimen of Mr. Savage's narrative, we insert his anecdote of a lady who lived in a tree,—not the tree of liberty:

'Tippeehee, the chieftain, has a well constructed dwelling on this island, and a large collection of spears, war-mats, and other valuables.

'A short distance from the residence of the chief is an edifice every way similar to a dove-cote, standing upon a single post, and not larger than dove cotes usually are. In this Tippeehee confined one of his daughters for several years; we understood she had fallen in love with a person of inferior condition, and that these means were adopted to prevent her from bringing disgrace upon her family. The space allotted to the lady would neither allow of her standing up, or stretching at her length; she had a trough, in which her food was deposited as often as was thought necessary during her confinement, and I could not find that she was allowed any other accommodation. These privations, and all converse being denied her, prove that Tippeehee was determined to exhibit a severe example to his subjects; at least to such of the young ladies of this part of New Zealand as might be inclined to degrade themselves and their families by unsuitable alliances.

'The long confinement, with all its inconveniencies, produced the desired effect, in rendering the princess obedient to the wishes of her royal parent. This barbarous cage, which is ornamented with much

Capt B-y

grotesque carving, still remains as a memento in terrorem to all the young ladies under Tippeehee's government.'

The natives are divided into three classes, viz. those who are educated for the priesthood; those who are brought up to the use of arms, who constitute by far the most numerous of the three; and the vulgar multitude.

As to their religion, Mr. S. could procure no information from Moyhanger, the native whom he brought to England, and he acknowleges that he himself knew very little about it. He says, however, that they adore the sun and moon, but that the latter is their favourite deity, or rather the one of these two of which they are most afraid; that they hail the rising sun with the *bowed head* and *spred out arms*, in a song expressive of cheerfulness, and not destitute of harmony, while, on the contrary, that which they sing on his going down is mournful, and accompanied by actions and gestures that indicate sorrow for his departure; and that the song which they address to the moon is also mournful, and attended by actions expressive of a mixture of adoration and terror. The assertion, however, (if well founded,) that they have an idea of a variety of rewards and punishments in a future state, proves that they entertain some notions of a Being superior to both the sun and the moon.

Mr. Savage believes that the form of government at the Bay of Islands, and throughout the whole of New Zealand, is aristocratical and hereditary: but that it is administered on the coast by chieftains of inferior consideration, and subservient to those who govern the interior parts. This point, however, is not reduced to a certainty, but rests only on belief. He says that, though the power of the chieftains depends much on their success in arms, they do not undertake any warlike enterprize without consulting the elders, and even endeavouring to find out whether the destinies are propitiously or otherwise disposed towards them; and that the elders have great weight in the councils of the chiefs, and decide independently of them in all affairs except those of war. They have punishments for criminal offences, among which is hanging: but for what crimes this last is inflicted, he does not undertake to assert.

Though in New Zealand, as in other uncivilized countries, the inhabitants are chiefly stimulated to action by their passions, Mr. S. observes that these people are under a considerable degree of restraint, partly through the superintendance and authority of their chiefs, and partly through a natural proneness in themselves to affection. Little as we might have

have suspected it from former accounts, he represents affection, indeed, as a prominent feature in the character of a New Zealander; and he gives a good illustration of this fact in his account of the one whom he brought home with him, a young man of the military class, 'and connected with families of the *first consideration.*'

'This man, whose name is Moyhanger, accompanied me to London, and furnished me with much information concerning his country during the time he remained with me; I found him a most affectionate kind-hearted creature, and parted with him reluctantly: a favourable opportunity occurring in a few weeks after my arrival for his return, with Capt. Skelton, of the Ferret, South Whaler, who I knew would treat him with the greatest kindness, I was induced to recommend his departure, The ample stock of tools he took with him would render him superior, in point of riches, to any man in New Zealand; and there is not a doubt but the example of his success will induce many of his countrymen to try their fortune, whenever an opportunity for emigration may offer.

'The regret at parting between this native and myself was equal on both sides; he held my hand at taking leave a considerable time, during the whole of which he wept, and appeared to suffer exceedingly: I reminded him of his riches, and the man of consequence he would become upon his return to his own country—of his power to entertain all his friends by a recital of the wonders he had seen, and the knowledge he had acquired: he admitted it all, and the idea pleased him, but he left me shedding tears, and assuring me that I might expect him again when he had distributed his wealth, and made some family arrangements he considered of material consequence.

'The parting with his relatives previously to our leaving New Zealand was remarkably interesting. Moyhanger had remained on board the ship several days before our sailing, happy in himself, and determined to see the world; his friends and relatives came daily to see him—some approved, and some condemned his resolution; but Moyhanger remained unshaken, and the time arrived when he was to go through the ceremony of taking leave.

'The canoe containing his kindred came alongside, and as soon as it was made fast to the ship, Moyhanger's father came on board. After a little preliminary discourse the father and son fell into each other's arms, in which situation they remained near twenty minutes, during which time the right eye of the father was in close contact with the left eye of the son: abundance of tears were shed, and a variety of plaintive sounds uttered on both sides. The venerable appearance of the father, who is of their religious class, made the scene truly interesting.

'When this ceremony was concluded with the father, Moyhanger descended to the canoe, and embracing his mother, mingled his tears with her's, in a similar way to that which had just taken place between the father and himself—the same plaintive sounds were uttered, and evidently a great deal of affection expressed on both sides; but the time taken up in parting with his mother was not more than

half of that which had been employed in taking leave of the father. His brother came next; when a similar scene of grief occurred, but of shorter duration; his sisters were embraced by him, but in a less ceremonious manner.

'This interesting ceremony being concluded, Moyhanger ascended the ship's side, and all parties appeared chearful and happy.

'In the early part of this parting scene, the appearance of affliction was so great, that I was induced to interrupt it, by desiring that no separation might take place between friends that were so much attached to each other; but I found that it was a matter of course, whenever a native quits his parents, and that I should offend all parties by retracting my permission for Moyhanger to accompany me.

'I wished to make a parting present to the venerable father, and I thought that some poultry might be acceptable: the old man declined every thing I could offer—however he had no objection to my making presents to any other part of his family; and we accordingly very soon got the better of this difficulty.

'When the canoe left the ship, the father and mother kept spreading their arms, and looking towards heaven, as if supplicating the protection of a superior power in behalf of their son, during the whole time they remained within sight.'

An amusing detail 'of Moyhanger's conduct and observations,' while he was in this country, is also subjoined.

Preceding descriptions of these people have represented them as cannibals of the very worst kind: but Mr. Savage considers such an account of them as founded on misrepresentation; and he observes that they give potatoes a decided preference to human flesh, under every circumstance; *except in the gratification of their vengeance in devouring the chief of a vanquished tribe*, instead of their other prisoners, rather in order to shew their power than from any natural inducement to make use of his flesh as food: they themselves acknowleging that, before the introduction of that root, they had been driven to the necessity of eating human flesh, in times of great scarcity, without having any predilection for the practice. This statement we cannot help regarding as nearly correct, since we are inclined to believe that no race of men on this globe are naturally cannibals.

Polygamy, the author says, is permitted among them; and a man is not satisfied in all cases with one female of a family, but in some instances espouses several sisters at the same time. The children, who are treated with a great degree of parental affection, go perfectly naked till they are about eight years of age. Similar parental kindness is also strongly manifested in the conduct of the savages in North America towards their children; who, however, are not suffered to go entirely naked even in the warmest weather.

During Mr. Savage's short residence on New Zealand, in the months of September and October, the thermometer ranged from fifty to sixty degrees; a circumstance which inclines us to believe that the weather is never intensely cold in that country. The author concludes his narrative with these concise and sensible observations:

'From the preceding pages I imagine it will be seen that New Zealand is a country highly interesting: the part of it which I have attempted to describe is of greater importance to Europeans than any other, on account of the ocean in its vicinity being very much frequented by spermaceti whales, and the ample supply of refreshment it affords. The harbours are safe and capacious, the country beautiful, the soil favourable to cultivation; and the natives are in all respects a superior race of Indians. These advantages hold out great inducements for colonization, which may hereafter deserve the attention of some European power. The exorbitant price of European labour in new colonies, it is extremely probable would be obviated by the assistance of the natives: their intelligence is such as to render them capable of instruction, and I have no doubt but they would prove as essentially useful to a colony established in their country, as the natives of India prove to our Asiatic dominions.'

On this judicious and modest publication, it seems reasonable to remark that the declared intention of the author is only to furnish an account of one particular spot which he visited in the course of a voyage; and we should consider it as a species of ingratitude not to be thankful for a little, because we think that more might have been given. How many travellers are favoured with opportunities and leisure, and not a few of them with judgment and abilities, for discribing and informing, who never entertain a thought of troubling themselves to communicate their observations to the public, and yet they are not blamed!

Capt. B-y

Glen.

but see pp. 418-420

ART. XIII. *Critical Essays on the Performers of the London Theatres,* including general Observations on the Practice and Genius of the Stage. By the Author of the Theatrical Criticisms in the weekly Paper called *The News.* Crown 8vo. pp. 300. 8s. Boards. Printed by and for John Hunt, at the Office of *The News,* Brydges-Street, Strand.

THE criticisms mentioned in this title-page were very generally read at the time of their publication, and, we understand, contributed essentially to forward the sale of the newspaper for which they were written. They manifested a degree of judgment, liberality, and discernment which we very seldom discover in the remarks of newspaper-writers on

the passing events of the stage; and perhaps even the Spectator's famous trunk-maker did not more excite the apprehensions and attention of the performers. So much, at least, we have heard, and believe to be true: but, after all, a great and important difference exists between the worth of an ephemeral article,—immediately called forth by the occasion, and consequently devoured with avidity by the spectators of the last evening's amusement,—and the very same article, dressed up with more labour, but appearing, on no particular call, as a portion of a complete and well-digested work. For our own part, we should have been inclined to allow* Mr. Hunt all the credit due to his exertions as a popular occasional critic; while we cannot help thinking that he has stepped out of his way in the present instance to make up a book, in which some good original remarks are not sufficiently important to relieve the general flatness of common-place criticism.

We can only select a few of those observations which have struck us as most deserving of notice, or, at least, as most correspondent with our own feelings; and it is scarcely to be expected from us, as literary censors, that we should debate with the author respecting other points on which we are less inclined to agree with him, while with regard to them we certainly cannot suppose ourselves equally competent with a gentleman who has so long made the stage his peculiar study.

After having noticed Mr. Kemble's extraordinary attention to theatrical trifles, and to what has been called the *by-play* of the stage, with more general complacency than we perhaps consider as his due, Mr. Hunt takes this notice of one of that actor's peculiar and (in our opinion) most offensive faults:

'This attention to the minute, however, is often employed needlessly; he has made it a study hardly less important than that of the passions, and hence arises the great fault of his acting, a laborious and almost universal preciseness. Some of the instances of this fault are so ludicrous that a person who had not seen him would scarcely credit the relation; he sometimes turns from one object to another with so cautious a circumflexion of head, that he is no doubt very often pitied by the audience for having a stiff neck; his words now and then follow one another so slowly, and his face all the while assumes so methodical an expression, that he seems reckoning how many lines he has learnt by heart; I have known him make an eternal groan upon the interjection *Oh!*, as if he were determined to

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* In a sort of dedication to his brother, this gentleman acknowleges himself to be the author.

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shew that his misery had not affected his lungs; and to represent an energetical address he has kept so continual a jerking and nodding of the head, that at last, if he represented any thing at all, it could be nothing but Saint Vitus's dance: by this study of non-entities it would appear, that he never pulls out his handkerchief without a design upon the audience, that he has as much thought in making a step as making a speech, in short that his very finger is eloquent and that nothing means something. But all this neither delights nor deceives the audience: of an assembly collected together to enjoy a rational entertainment, the majority will always be displeased with what is irrational though they may be unable to describe their sensations critically: irrationalities amuse in farce only. An audience, when judging the common imitations of life, have merely to say "Is it like ourselves!"

He then proceeds to notice the defects of Mr. K.'s delivery, and treats with some well-deserved strokes of raillery the puerile affectation with which he persists in "clipping the King's English;" as in the words *rode*, pronounced *rod*; *beard*, pronounced *bird*; *pierce*, *purse*; *virtue*, *varchue*; *err*, *air*; *thy*, *thĕ*; &c. &c., to which we are surprised that he has not added the celebrated and never-to-be-forgotten *aches*.

Of Mrs. Siddons we meet with nothing new nor very discriminating. Poor Pope comes in for no inconsiderable share of condemnation. Of Raymond it is said that his talents are much undervalued; and that an actor, whose Macduff announces a very superior degree of sensibility and refinement, is most unworthily degraded by being compelled to bustle in a melo-drame. All due credit is given to the *respectability* of Mr. H. Siddons and Mr. H. Johnston, who, like Master Stephen, are both truly "melancholy and gentlemanlike." Another *most respectable* actor, Mr. Murray, (of whom it was our fortune once to overhear two Pit critics discoursing, and comparing his merits to those of *Garrick*, with a bias evidently much in favour of the *living actor*,) is forced to content himself with the character of 'correct mediocrity.' Mrs. Powell also receives her due: but it would ill suit with our professed gallantry to say much more about it.

Thus ends the short list of *tragic* actors,—and it must be observed that Mr. Hunt, for the sake of arrangement, classes the performers according to that department in which he conceives each to have the highest pretensions. *Comedy* affords a much larger, and, we are happy to add, a much more agreeable field for theatrical criticism:—but here we shall no longer think of following the writer through every separate article.

We pass over both Bannister and Lewis, who are very highly and very justly praised, but without any great discrimination. Munden is next brought under review; and,

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we think, with deference to our brother-critic, he does not meet with his deserts. The broad farce to which he is too apt to extend his gestures is properly censured: but it is not added that this fault, in Munden, is only an excellence overstrained. We have frequently staid out a whole performance with very great satisfaction, in which (to *us* at least) Munden's features have told more than all the words of every other actor. His representation of drunkenness is said to be the best specimen on the stage of that disgusting branch of mimicry; and we agree in the opinion so expressed: but a much higher species of merit, and equally excellent in degree, (be it still spoken with all due deference,) Mr. H. seems to us to have entirely overlooked, viz. Mr. M.'s performance of the choleric old humourist, which surely deserves peculiar notice.

Hearty unrestrained laughter is too valuable a cordial, in this chequered state of existence, to be thrown away for the affectation of superior discernment; and therefore we do not wish to be told that it is beneath us to laugh at Fawcett. Perhaps it would not be a very easy matter for us, ungifted as we are, to contend against Mr. Hunt's assertions or inferences, that Mr. F. has no original genius, that his merit consists only in certain 'powerful peculiarities,' &c. &c. We do not like, however, to hear this; and, as old people are obstinate, we shall go to the Haymarket theatre as frequently as before we did hear it, for the sole purpose of taking our favourite dram at Fawcett's expence.

The peculiar characteristics of Simmons and Liston seem to be justly appreciated; and the distinction between the latter performer and Emery, in that class of characters which is apparently common to them both, is, we think, drawn with judgment and perspicuity:

'If our two stage-rustics, Emery and Liston, are compared, it will be found, that the former is more skilled in the habits and cunning of rusticity, and the latter in its simplicity and ignorance. Emery has appropriated to himself the dialects and the personal peculiarities of countrymen; Liston is the rustic merely because nothing so ignorant and so gaping is ever discovered in town. Emery excels in vain insolence, in the fatigue of comprehending another, and in the meditation of a cunning answer; Liston in the apparent inability to object, in a hopelessness of perception, and in the fatuity of mere astonishment. Their expression of vanity is in proportion to their expression of ignorance: what is the affectation of superiority in Emery becomes an important self-conviction in Liston. Emery, full of whim and artifice, is the countryman who has associated with the geniuses of inns, and has preserved his rusticity and his ignorance after acquiring a contempt for both; Liston is the confirmed, inexperienced,

experienced, and stupid bumpkin, with all the prejudices of unvaried locality, and with not even sufficient intelligence to imbibe the manner and eccentricities of his neighbours Upon the whole, Liston is more dry in his humour, more effective with a little exertion and upon efficient subjects, and altogether more unaffected; but the greater genius must certainly be allowed to Emery, who exhibits a more discriminative minuteness and variety of expression, and who excels at once in the habits and the passions of the country. In proportion as an actor can pierce beyond externals into the human heart, so is he great in his profession. The actor of habits is a gardener, who raises elegant flowers and distributes gaudy parterres, but knows nothing beyond the surface of the earth. The actor of passions is a miner, who digs into the depth and darkness of the creation, and brings to light its most hidden and valuable stores.'

Wewitzer, Blanchard, Johnstone, and Dowton follow,—The merits of the latter, although we are by no means insensible to them, we consider as somewhat over-rated. Mathews is very highly and deservedly extolled: but, from the following passage, it appears as if Mr. Hunt had but lately awaked to a just sense of the merits of that natural and judicious performer:

'From the general performances however of Mr. Mathews, I had been induced to consider him as an actor of habits rather than of passions; and as the present essay originally stood, I had classed him in a rank much inferior to Bannister and Dowton. But one of his late performances raised his genius so highly in my estimation, that I cancelled the original paragraph on purpose to do justice to his *Sir Fretful Plagiary* in the *Critic*, to a performance which has proved his knowledge of the human heart, has given its true spirit to one of the most original characters of the first wit of our age, and has even persuaded the ancient dramatic connoisseurs to summon up the claps of former times: nay, some of the old gentlemen, in the important intervals of snuff, went so far as to declare that the actor approached Parsons himself. We are generally satisfied, when an actor can express a single feeling with strength of countenance; but to express two at once, and to give them at the same time a powerful distinctness, belongs to the perfection of his art. Nothing can be more admirable than the look of Mr. Mathews, when the severe criticism is detailed by his malicious acquaintance. While he affects a pleasantry of countenance, he cannot help betraying his rage in his eyes, in that feature, which always displays our most predominant feelings: if he draws the air to and fro through his teeth, as if he was perfectly assured of his own pleasant feelings, he convinces every body by his tremulous and restless limbs that he is in absolute torture; if the lower part of his face expands into a painful smile, the upper part contracts into a glaring frown which contradicts the ineffectual good humour beneath; every thing in his face becomes rigid, confused, and uneasy; it is a mixture of oil and vinegar, in which the acid predominates; it is anger putting on a mask that is only the more hideous in proportion

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tion as it is more fantastic. The sudden drop of his smile into a deep and bitter indignation, when he can endure sarcasm no longer, completes this impassioned picture of *Sir Fretful*; but lest his indignation should swell into mere tragedy, Mr. Mathews accompanies it with all the touches of familiar vexation: while he is venting his rage in vehement expressions, he accompanies his more emphatic words with a closing thrust of his buttons, which he fastens and unfastens up and down his coat; and when his obnoxious friend approaches his snuff-box to take a pinch, he claps down the lid and turns violently off with a most malicious mockery of grin. These are the performances and the characters, which are the true fame of actors and dramatists. If our farcical performers and farcical writers could reach this refined satire, ridicule would vanish before them, like breath from a polished knife.'

Our lady-comedians next pass in review; Miss Pope, Mrs. Mattocks, Miss Mellon, Mrs. Jordan, and Miss Duncan: but we are not able to attend our brother much farther in his criticisms; though we fear that our reputation for gallantry must suffer very greatly in the opinion of the ladies, from our declining to stand up in defence of female breeches: which are attacked by this barbarous critic with such zeal and volubility, that we cannot help suspecting that he is lately become a widower, and is making all possible use of his recovered liberty, while he yet smarts from the recollection of stripes inflicted during captivity.

For the same reason, also, viz. the press of other subjects, we must decline to enter into the arguments on which Mr. Hunt forms the following *striking* paradox, *viz*: that Elliston is the greatest actor of the day. This gentleman has the honour of a very long article, at the head of the third or mixed class of actors: those who deserve equal credit in comedy and tragedy, and who practice in both,—Mrs. H. Siddons, Miss Smith, Cooke, and C. Kemble,—form the rest of this motley groupe. We have just *ill-nature* enough to repeat the hint to the last-named gentleman, which is conveyed in the following sarcasm:

'One could not well excuse, even in tragedy, that perpetual lightning of frown with which Mr. Charles Kemble pierces the pit; and as to his perpetual bite of the lips, it is allowable to nobody but a young lady preparing her rosiest looks for company, or to a malicious and mean villain suddenly detected, or to a schoolboy perhaps when he is winding up his top. But this cloudiness of face, this system of frowning and biting, is wonderfully misplaced in comedy; the νεφελεγέρετα Ζευς, the cloud-compelling Jove, is not the god of levity. What with the lamps and the rouge, his eyes may indeed acquire much ferocious decision and brightness, but he would lose no reputation by leaving to Mr. H. Johnston the judgment of turning mere

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"meditation to madness." A frank youth, like *Frederick Bramble* in the *Poor Gentleman*, a character which Mr. C. Kemble otherwise performs with most appropriate spirit, never thinks of this gloomy stare, which amounts to the expression of an afflicted conscience; nor does a gay villain, like *Plastic* in *Town and Country*, make his resolutions with a countenance that might betray him to the slightest observer. Mr. C. Kemble's ironical contempt of *Reuben Glenroy*'s advice in this character, and of *Sir Charles Cropland* in *Frederick Bramble*, is in the happiest wonderment of tone: his languor becomes a beauty when thrown into the careless slur and patient acquiescence of his replies. Any cool humourist would talk in the same way. But what should we think of a man, who when he was meditating on the choice of a watch-string, should dart into the most terrific side-frowns; or when he was asked whether he preferred pudding or pie, should knit his brows into an agony of logical doubt?

'*Guest*, (*after frowning with downward meditation.*) Madam, I will take a little pie.—(*aside, after receiving the pie and frowning with awful study.*) I am not sure that pudding would'nt have been better.'

We must add, as a parting observation, that *we* 'cannot well excuse' our brother Hunt's contemptuous neglect of this performer's lady, who is not even honoured with his peculiar notice; although we have not the least hesitation in declaring our opinion that, in some half dozen or more of her characters, she is as complete an actress as even Mrs. Siddons herself in her best parts. We doubt whether it is going too far to assert, that Mrs. C. Kemble's *Lucy* is the most perfect piece of acting on the boards of either theatre.

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MONTHLY CATALOGUE,
For DECEMBER, 1808.

AGRICULTURE.

Art. 14. *The New Farmer's Calendar*; or Monthly Remembrancer, for all Kinds of Country Business: comprehending all the material Improvements in the New Husbandry, with the Management of Live Stock. Inscribed to the Farmers of Great Britain. By a Farmer and Breeder. *Fifth Edition.* 8vo. pp. 629. 12s. Boards. Symonds.

Art. 15. *The Modern Land Steward*; in which the Duties and Functions of Stewardship are considered and explained, with their several Relations to the Interests of Landlord, Tenant, and the Public. Including various and appropriate Information on Moral and Economical Affairs. By John Lawrence, Author of the New Farmer's Calendar, &c. Second Edition with Additions. 8vo. pp. 494. 10s. 6d. Boards. Symonds.

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A favourable opinion was expressed of these publications on their first appearance, (see M. R. Vol. xxxiii. N. S. p. 140. and Vol. xli. p. 389.) and had not the new matter in both been considerable, we should not have deemed it necessary to take farther notice of them: but, as the author has endeavoured to increase their value, we are induced to offer a brief addition to our original reports.—In the supplement to the Calendar, Mr. L. presents us with a long essay on the maladies of vegetables; and he is of opinion with us that Blight, Mildew, Rust, &c. originate in atmospheric influence, and that the growth of fungi, on which the attention of naturalists has been fixed, is the consequence of the injury which plants have received from an ungenial state of the atmosphere. 'Granting, (he observes,) for a moment, all that has been said of the propagation of the seeds of the parasite plant, it is but too plain, that as in fine weather we defy the seed, so in foul the seed will even defy us.' The whole of this paper merits the perusal of farmers, to whom he professes to address it, 'avoiding all affectation of scientific terms:' but his *ætiology*, *idiopathic*, &c. will subject him to the charge of that very affectation which he seems to condemn. The Memoranda consist of remarks on the Ruta-baga, on Machines, and on the Cheese-Dairy.

In the Appendix to the 2d Edition of the *Land-Steward*, will be found a dissertation on the Management of Wood-lands; in which, among other particulars, we observe it maintained on the authority of ship builders, that foreign oak for ship timber is preferable to the growth of our own country; and that it would be policy to procure it from abroad, and to convert our own soil to a more profitable vegetation. This opinion of the inferior quality of British Oak is not common; and the fact that foreign oak is quicker in growth than ours would incline us to question whether it were so tough.

When Mr. L. adverts to the subjects of Oak-Bark and Tanning, he expresses a doubt whether the inferiority of modern leather, compared with that of former times, arises from a defect of strength in the tan itself, or from the hides not being allowed sufficient time in the vat: but with us there is no question on that head. Oak-bark is as strong now as it was a hundred years ago: but the interest of the manufacturers will not allow the skin to remain long enough in the vat or pit for the tannin principle to produce its full effect. In short, our modern leather is not completely tanned.

Mr. L. introduces some statements on the whimsical effects of Engrafting, with an *it is said*:—but *on dit* is generally a liar; and a man who undertakes to direct the practice of his countrymen should be careful to ascertain facts, and to deal only in that sound advice which is warranted by experience. This in general *is* the basis of Mr. L.'s observations.

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MEDICAL.

Art. 16. *A Letter to the Commissioners of Military Enquiry*; explaining the true Constitution of a Medical Staff, the best Form of Economy for Hospitals, &c. with a Refutation of Errors and Misrepresentations contained in a Letter by Dr. Bancroft, Army

Army Physician, dated April 28, 1808. By Robert Jackson, M.D. 8vo. 2s. 6d. Murray.

In our last number, we gave an account of the pamphlets of Drs. Bancroft and M'Grigor, relative to the 5th Report made by the Commissioners of Military Enquiry, which referred to the medical department of the army. The controversy has been continued by both parties with so much warmth, that, in addition to the two works which we before noticed, six others have since been published, which are now before us. Although questions are discussed in them which possess considerable importance and general interest, yet so large a portion of them is occupied by personal attack and defence, that we shall not deem it necessary to go through them with minuteness, but shall simply notice the leading objects of each.

The animadversions made by Dr. Bancroft, on the answers of Dr. Jackson to the Commissioners, have produced a reply from the latter physician. After some sarcastic observations on Dr. B.'s youth and inexperience, Dr. J. states what he regards as the principal grounds of difference between them, and proceeds to examine them in succession. The chief points at issue are, the qualifications of the medical officers, the method of conferring medical rank, the respective advantages of regimental and general hospitals, and the just proportion of the medical staff. With respect to the first, Dr. Jackson makes himself very merry at the idea of judging the qualifications of medical men, as it is now said to be done by the Army Medical Board, merely by inquiring whether the candidates have gone through a regular University-education; in which case, without farther ceremony, they are created "doctors by prescription." With this plan he contrasts the course of study which he has pointed out as necessary for the education of the army practitioner; which, we admit, is in many particulars judicious, and calculated to form useful officers for the public service, but we are by no means certain that it would do this in a greater degree than the present mode *by prescription*. As to the comparative utility of regimental and general hospitals, the author repeats the observations which he has made on former occasions. They have always appeared to us to possess some weight; yet we are far from going all the length to which Dr. Jackson wishes to carry us, in the almost unequivocal condemnation of all general hospitals. His assertions respecting the superabundant number of medical officers, who have been appointed on the different foreign expeditions, are supported by referring to circumstances in the West Indies and at the Cape of Good Hope; from which he draws the conclusion, that the regimental staff alone would have been sufficient to perform all the medical duties. **Bos.**

Art. 17. *Observations on the 5th Report of the Commissioners of Military Enquiry*, and more particularly on those Parts of it which relate to the Surgeon-General. By Thomas Keate, Esq. F. R. S. Surgeon-General to His Majesty's forces, &c. &c. 4to. 12s. sewed. Hatchard. 1808.

In the Commissioners' Report, the name of Mr Keate, the surgeon-general to the forces, was very frequently introduced, and accompanied

panied by such reflections and implications as rendered it indispensable for him to attempt a defence of his conduct. The plan which he has pursued, in this vindication, is to extract from the Report all the passages in which blame is imputed to him, either directly or indirectly; to arrange them under separate articles; and to subjoin to each, such an exposition of facts as he conceives will justify his measures. The number of articles amounts to 46; some of them, no doubt, of trifling import, but others of a more serious nature, and deeply involving the character and credit of Mr. Keate, as a man of honour and integrity. Our readers will not expect that we should go through all these in detail, and will probably consider it as quite sufficient if we give them a summary account of the whole performance. In general, then, we have to remark that the tract is well written; that it exhibits a laudable example of mildness and liberality of manner, in a person whose feelings must have been most acutely wounded; and that, as far as we are capable of forming an opinion on the subject, Mr. Keate has defended himself with extraordinary success, so as on most points to remove every shadow of doubt concerning the propriety and correctness of his conduct.

In the course of his work, Mr. Keate is led to enlarge on many of those topics which have already been discussed by Drs. Bancroft and Jackson, particularly respecting the advantages of general hospitals, their management under the Army Medical Board, the appointment of medical staffs, and the providing of medical stores and surgeon's instruments. That the Commissioners have been induced, by the representations which Dr. Jackson gave on this subject, to pass on Mr. Keate undeserved censures, we think it is impossible to doubt after the perusal of this publication. As the firm and temperate vindication of a character which had been unjustly impeached, we have perused it with much interest; and the only part of it, against which we are inclined to object, is that in which Mr. Keate introduces the subject of the inquiry made into Dr. Jackson's conduct while he officiated at the military hospital in the Isle of Wight. This was not immediately connected with the question under discussion; and the intrusion of it may seem to indicate a feeling of *grudge* or animosity, which does not correspond with Mr. Keate's general manner.

Bos.

Art. 18. *A* [*Second*] *Letter to the Commissioners of Military Enquiry*, containing a Refutation of some Statements made by Mr. Keate, Surgeon-General to the Forces, respecting the Medical Department of the Army. By Robert Jackson, M.D. 8vo. 2s. 6d. Murray.

Art. 19. *A Letter to Mr. Keate*, Surgeon-General to the Forces. By Robert Jackson, M.D. 8vo. 4s. Murray.

Mr. Keate's pamphlet has called forth the prolific pen of Dr. Jackson, which has produced a second letter to the Commissioners, besides one to Mr. Keate himself. In the first of these, Dr. Jackson labours to shew that Sir Lucas Pepys and Mr. Keate have been influenced in their behaviour towards him merely by a spirit of

revenge; attempts to explain some inconsistencies in his own conduct and writings, which had been pointed out by Mr. Keate; once more brings forwards his arguments against general hospitals; and adduces several circumstances in order to substantiate his charge against the army medical board, of appointing a superfluity of medical officers for the different expeditions. This is not a pamphlet of much effect; and though it corrects some trifling inaccuracies into which Mr. Keate has fallen, yet it does not appear to us in any degree to weaken his main points of defence.—It is not written with Dr. Jackson's usual share of spirit.

We cannot, however, complain that his letter to Mr. Keate is deficient in *spirit*, although it displays not that kind of spirit which we wish to see prevalent in literary controversy. We are indeed concerned to be obliged to remark that it is an abusive and scurrilous composition, and forms a striking contrast to the pamphlet which it professes to oppose. It principally turns on a vindication of the writer's conduct while he acted at the hospital in the Isle of Wight; a subject which we have mentioned as improperly introduced by Mr. Keate, and which we regarded as the weak part of his production: but Dr. Jackson has *visited* most amply this transgression of Mr. Keate; whom he charges, in the most unqualified terms, with falsehood, breach of public trust, and other crimes of the first magnitude. Bos.

Art. 20. *Proceedings and Report of a special Medical Board*, appointed by His Royal Highness the Commander in Chief, and the Secretary at War, to examine the State of the Hospital at the Military Depot in the Isle of Wight, &c. &c. &c. 8vo. 2s. 6d. Seeley. 1808.

The controversy of Mr. Keate and Dr. Jackson respecting the conduct of the latter while he was stationed at the Isle of Wight, and especially some reflections which were thrown out by Mr. Keate on the proceedings of the Medical Board which was appointed for the purpose of examining into this business, have induced the gentlemen who composed this board to publish the whole of their proceedings. In speaking of public bodies, like the one in question, we always feel it incumbent on us to give our opinion with caution; more especially in such cases as the present, where we can see no reason for suspecting any thing unfair in the transaction. Under this impression, we attentively perused the report of this special Board; and we feel ourselves required to state that it appears to us open to some of those objections, which Mr. Keate has urged against it. We think that a sufficient length of time was not passed on the spot, for completely investigating the charges which had been preferred against Dr. Jackson; and that the Board was too easily satisfied with his explanations. These remarks, however, are offered without meaning to insinuate that the Board was actuated by any sinister motives, and without presuming to determine that Dr. Jackson was really blameable; we only say that we consider the investigation as having been imperfectly made. Do.

Art. 21. *An Exposure and Refutation of various Misrepresentations, published by Dr. M'Grigor and Dr. Jackson*, in their separate

Letters to the Commissioners of Military Enquiry; interspersed with Facts and Observations concerning Military Hospitals and Medical Arrangements for Armies. By E. N. Bancroft, M.D. &c. &c. 8vo. 4s. Cadell and Davies. 1808.

Dr. Bancroft here again appears in this controversy, and undertakes to 'expose and refute' various misrepresentations which he thinks he has detected in the writings of Dr. M'Grigor and Dr. Jackson. That he has to a certain extent accomplished his object, we think, no one can doubt who has thoroughly investigated the subject; and we must also admit that, in the execution of this task, he has displayed much acuteness and ability: but we cannot avoid remarking that the style of this performance is in some parts censurable. It is true that the violence of his antagonists, particularly of Dr. M'Grigor, must call forth corresponding feelings in the mind of Dr. Bancroft, and to a certain extent may justify the adoption of a degree of severity in his animadversions: but we should have considered him as acting more consistently with the character which he seems desirous of maintaining, if he had shewn a greater degree of forbearance. His remarks, however, are generally just; and, even when most severe, he never degenerates into scurrility.

With respect to this controversy in general, we are compelled to the opinion that the commissioners unfortunately gave an undue degree of credit and authority to the evidence which they received from Drs. Jackson and M'Grigor. Their Report, and the documents connected with it, necessarily called forth Mr. Keate in vindication of his character, and very naturally induced Dr. Bancroft to step forwards in defence of the body to which he belonged. They performed their parts with ability, and in general with propriety and effect. As to Dr. Jackson, we shall beg leave to remark that he has always appeared to us, as we have on several occasions taken an opportunity of declaring, a man of considerable talents, an original and acute thinker, of an active mind and persevering industry: but he has some striking defects united to these excellencies, since he is frequently rash and unguarded, pertinaciously attached to his own opinions, and not always sufficiently attentive to the means which he employs to enforce them. In the present disputation, he has certainly lowered himself in our esteem.—Perhaps the less that we say respecting his colleague, Dr. M'Grigor, the better: but we earnestly advise him to abstain, if possible, from again appearing in public on this occasion.

D.

LAW.

Art. 22. *A Treatise on Contracts, within the Jurisdiction of Courts of Equity.* By John Newland, of the Inner Temple, Esq. Barrister at Law. 8vo. pp. 543. 16s. Boards. Butterworth. 1806.

This very important and extensive head of equitable jurisdiction is here treated by one who has correct apprehensions of the principles which are applicable to his subject; the authorities are properly and aptly introduced; their purport is clearly stated; and their extent is accurately defined. Indeed, the judgment, the

diligence, and the fidelity, which these pages display, intitle Mr. Newland to the thanks of the practising lawyer. — Here, however, our praise must cease. Contented, like most of those who have undertaken similar professional labours, to hold a respectable station among writers on law, Mr. N. seems not to have aspired to the distinctions of authorship. The great conformity of this branch of our jurisprudence with the enactments of the Digest, its acknowleged derivation from that venerable source, and the identity of many of its heads with those of public law, afforded tempting opportunities for the display of general learning, and the introduction of ingenious disquisition: but the writer was probably apprehensive that, however ornamental these might have proved, and whatever attractions they might have imparted to the volume, they probably would not have added to its interest in the estimation of most of those for whose use it was designed. Nevertheless, if on this account we feel the more disposed to pardon his omission, we cannot so easily overlook the entire disregard of method in framing the general divisions of his performance; a failure which is the less excusable, because he might, at least as far as mere outline goes, have derived essential assistance from the well-known kindred work of M. Pothier. By keeping that justly esteemed production more in his view, and carefully avoiding its superfluous and artificial subdivisions, Mr. Newland might have considerably improved the substance and the form of his useful and valuable labours. We should also have been better satisfied, had the commencement of each chapter contained a more full digest of the matter of which it treated.—These remarks would not have been made, if we had not regarded the work before us as possessing considerable merit. Jo.

Art. 23. *The Practice of the High Court of Chancery.* By Joseph Harrison, of Lincoln's Inn, Esq., Barrister at Law. New Edition, by John Newland, of the Inner Temple, Esq. 8vo. 18s. Boards. Butterworth. 1808.

To this guide of Tyros in our highest Court of Equity, the learned Gentleman to whom the profession is indebted for the work last mentioned has done much service, although certainly not all that could have been wished: but the nature and state of the subject in a great degree furnish an excuse for the deserving editor. The practice of our Courts of Equity appears to be less systematic and less settled than that of the other Superior Courts, where it seems to be not less defined than any other part of the law which they administer. The nature of a Court of Equity may perhaps less admit of this perfection, while it is evident that the present constitution of the highest of them prevents those approaches to it of which such tribunals may be capable. Be the cause of it what it may, the fact is indisputable; the young lawyer, who peruses the best work on this subject at Common Law, and has recourse to the authorities to which he is referred, may be as much master of his point as the oldest and most experienced lawyer: but the books of Chancery Practice furnish the inexperienced with no such aid. The work of Mr. Tidd is a consummate performance: but the best publication on Chancery Practice is a mere *sylva*, — a denomination within which

the volumes before us fall, materially as they have been improved in the present edition. Jo.

Art. 24. *A Compendium of the Law of Marine Insurances, Bottomry, Insurance on Lives, and Insurance against Fire*; in which the Mode of calculating Averages is defined and illustrated by Examples. By Alexander Annesley, of the Inner Temple, Solicitor. 8vo. pp. 197. 6s. Boards. Butterworth. 1808.

In the object of this tract, which is compression, the author has not ill succeeded. It is principally designed for the persons who are engaged in this very important branch of commercial speculation, but the student and the solicitor will find in it an useful instructor and guide. We cannot materially *demur* to the description which Mr. Annesley gives of his work, as 'an epitome of the existing laws and adjudged cases on an important and complicated branch of British jurisprudence, in which a systematic distribution is framed of the general principles of each title, supported by references to the authorities establishing those principles.'

In his arrangement, the author (as was to be expected) has followed Mr. Park's plan.—To this compendium of the law of Insurance is prefixed a summary account of the rise and progress of navigation and commerce; which has been well drawn up, and contains much valuable information in a very narrow compass. Jo.

Art. 25. *A Treatise on the Law of Idiocy and Lunacy;* to which is subjoined an Appendix containing the Practice of the Court of Chancery on this, and some useful practical Forms. By A. Highmore, Solicitor, Author of the Law of Mortmain, Law of Excise, &c. 8vo. pp. 320. 7s. 6d. Boards. Butterworth. 1807.

If this treatise does not display deep legal erudition, nor consummate authorship, it embraces all the information that immediately relates to its object, and which it communicates in a familiar and agreeable manner. It is less dry, without being less instructive, than the generality of legal performances.—Mr. Highmore pays a deserved tribute to our law, for the anxious care, and vigilant and effectual protection, which it extends to the unfortunate description of persons whose cases are considered in these pages; and the particular aptitude of the Court of Chancery, for this part of our legal administration, is properly maintained and clearly established. The profession, as well as parties interested in the subject here considered, will feel indebted to the author for his labours. Jo.

POETRY.

Art. 26. *The Warrior's Return*, and other Poems. By Mrs. Opie. 12mo. 6s. Boards. Longman and Co. 1808.

It is said by Ben Jonson, in his lines on Shakspeare, that

"A good poet's made as well as born;"

and the remark is just, since due cultivation must be superadded to poetic talent before its due expansion can be obtained. Parnassus ceases to be fertile when labour is spared. Our modern writers of

verse seem, however, to entertain a different opinion. Confiding in their genius and facility of composition, they fondly suppose that whatever they produce must be good poetry; and by being too easily pleased with themselves, they often fail to please others. Mrs. Opie's mind is certainly imbued with the spirit of poetry, and her writings have acquired deserved reputation: but, if her muse found more difficulty in satisfying herself, she would more effectually augment her fame. Though this lady can plead the example of Old Ballads, in justification of stanzas in which, out of four lines, two only rhime to each other, such negligence is not to be tolerated in the modern poet. 'The Warrior's Return,' and the piece which immediately follows it, intitled 'Julia, or the Convent of St. Claire,' have the defect of not rhiming in the first and third lines of the stanzas.

On another point, also, we would mildy remonstrate with Mrs. Opie. Her legendary passion, and *stage-effect pathos*, (if we may be allowed this expression,) appear to seduce her from the walk of true nature, and from that style of poetry which is adapted to the habits and feelings of men and women of the present day. The Warrior's Return, here hymned, is a return from the Holy Land in the time of the Crusades, and the story is as improbable as any of those which legendary lore furnishes by dozens: but we do not so much object to its improbability as to the waste of feeling and sentiment on so remote a fiction, when a tale more appropriate to the circumstances of modern war might easily have been invented. The incidents, which Mrs. Opie's muse delights in recording, are of the affecting kind, in which the pathos is produced by a single stroke. We exemplify (because it is short) with the

'BALLAD, founded on fact,

'Round youthful Henry's restless bed
His weeping friends and parents pressed;
But she who raised his languid head
He loved far more than all the rest.

'Fond mutual love their bosoms fired;
And nearly dawned their bridal day,
When every hope at once expired,
For Henry on his death-bed lay.

'The fatal truth the sufferer read
In weeping Lucy's downcast eye:
"And must I, must I, then," he said,
Ere thou art mine, my Lucy, die!

"No....deign to grant my last, last prayer;
'Twould soothe thy lover's parting breath,
Wouldst thou with me to church repair,
Ere yet I feel the stroke of death.

"For trust me, love, I shall my life
With something like to joy resign,

If I but once may call thee wife,
And, dying, claim and hail thee mine."

'He ceas'd: and Lucy checked the thought
That he might at the altar die,....
The prayer with such true love was fraught,
How could she such a prayer deny?

'They reached the church.... her cheek was wan
With chilling fears of coming woe....
But triumph when the rites began
Lent Henry's cheek a flattering glow.

'The nuptial knot was scarcely tied,
When Henry's eye strange lustre fired,
"She's mine! she's mine!" he faltering cried,
And in that throb of joy expired.'

In the perusal of this little volume, we meet with *charm* rhiming to *calm;* with an evening walk *flying;* with the very prosaic expression 'thee I beheld and fled *from;*' and with the following lame couplet,

'Twas night...but still a mimic day
Shone softly forth from milky way.'

Conceiving that Mrs. Opie is capable of producing poerty of the superior kind, we are solicitous to stimulate her to vigorous exertion.

May.

RELIGIOUS.

Art. 27. *Sermons on various Subjects and Occasions*, by Alexander Grant, D.D., Minister of the English Episcopal Chapel at Dundee. Vol. III. 8vo. pp. 306. 6s. Boards. Longman and Co.

Twenty-four discourses are here presented to public notice; which treat on subjects that are adapted to the remarks of a Christian minister and to the attention of a Christian audience. The style in which they are delivered is plain, but agreeable; and, without ostentation, the writer manifests that he is acquainted with learned topics and learned languages. Antient history and antient literature obtain due place and notice in the volume; critical remarks are sometimes introduced; and a few passages of scripture derive illustration from the records of former times. In the eighth sermon, respecting Zedekiah, King of Judah, the author observes; 'after seeing his sons and relations put to death, he had his own eyes put out, and in that miserable condition, was carried bound to Babylon, where he died *. And in this, *by the by*, we see the perfect accomplishment of two prophecies, which on a slight view of their subject might seem contrary to each other. The one, of Jeremiah xxxii. 4, 5. foretelling the captivity of Zedekiah in Babylon; the other, that of Ezekiel xii. 13. declaring that he should not see that city. Both were verified by the event; for he was actually carried to Babylon; but

* Joseph. lib. x. cap. 8. sect. 2.

having

having first had his eyes put out, he never saw that city, though there he lived and died, a poor blind and miserable exile.'

These discourses are short, and are sometimes marked both by inequalities and by erroneous reasoning. For instance, when, having mentioned humility as a virtue peculiarly taught by the Christian dispensation, (p. 198.) Dr. Grant strangely adds,—'being absolutely unknown to any former institution.' Now, though it might probably be true that 'the heathen philosophers were all proud to a man,' and that 'the priests and rulers of the Jews, by their austere and rigid haughtiness, kept the vulgar at the most humiliating distance;' it by no just consequence follows that the latter at least were wholly strangers to the subject;—and that they were not, indeed, different parts of their sacred writings furnish sufficient evidence. Notwithstanding small defects, however, this publication must be acknowleged to contain many sensible observations; and their great aim and design appear to be the advancement of Christian piety and morality. **Hi.**

Art. 28. *A Charge delivered to the Clergy of the Diocese of Rochester,* at the Ordinary Visitation of Thomas (Dampier), Lord Bishop of Rochester, 1807. 4to. 2s. Payne.

This address is principally confined to two subjects:—the first of which relates to 'the regular annual return of Parish-registers into the registry of the Diocese;' and the second alludes, in the words of his Lordship, to 'the extension of privileges claimed by that part of our fellow-subjects, who hold communion with the church of Rome, so as to advance them from a state of toleration to a state of power.' Under the first head, particular attention is allotted, among other things, to one irregularity, viz. that of clandestine marriages; a point on which the Bishop offers some directions to his clerical audience, and admonishes them to great exactness in their inquiries and conduct. The other article has been of late much canvassed in this kingdom, and employs several pages in this pamphlet. While the R R. writer properly rejects the peculiar tenets of popery, he claims for himself and his country a spirit of moderation, candid allowance of difference of opinion, and christian forbearance towards those who in any way dissent from us.—'We judge not (he says) another man's servant, to his own master must he stand or fall. We know that men's opinions must be free, and when they are exercised within the regulations and limits which the peace and welfare of society demand, that the controul of them belongs not to us.'—Such sentiments well become a Christian Bishop. His Lordship adds concerning the proposition itself, 'I must for my own part declare, that in the best consideration that I have been able to give to the subject, and I profess to have considered it in all its shapes and bearings with anxious sincerity, my thoughts have ever returned to the incontrovertible reasons, which are stated in the well known declaration of the Prince and Princess of Orange, when their assent was asked for to the repeal of the laws which are now aimed at.' Even though the arguments here offered should be deemed insufficient, it must be acknowleged that they are important, and are urged with candour. **Hi.**

POLITICS.

Art. 29. *Substance of the Speech of Viscount Sidmouth*, in the House of Lords, May 17, 1808, on proposing certain Resolutions respecting Danish Merchant Ships detained in British Ports. 8vo. 1s. Hatchard.

It is well known that this very able and argumentative speech, which is every way worthy of the cause which it asserts, was (as might be expected) opposed by those whose conduct it condemned, and failed of convincing the noble auditory to which it was addressed. It would be in vain for us now to detail the reasoning or to comment on the facts which are here presented to us: but, confessing that we are deficient in that penetration which is able to discover the mischiefs of "old morality," and that strength of mind which is necessary to shake off our prejudices in its favour, we profess our unshaken attachment to the antiquated doctrines of Lord Sidmouth's speech. Persuaded that the prosperity of states can have no other foundation than that justice which we consider as outraged by the proceedings here reprobated, and convinced that those persons deserve most from states as well as from individuals, who remind the one and the other of the misconduct and errors into which they may chance to fall, we pronounce this composition to be a truly patriotic offering. Of the *motives* of men, we are not the judges: but when their *acts* deserve commendation, it is for the interest of virtue that this praise should not be withholden. The general political conduct of the noble author of this pamphlet is not now under our consideration; and we speak only of an effort in the cause of justice and of the country, which demands applause from the friends of both.

Jo. 92.

Art. 30. *On the Causes of our late military and political Disasters*, with some Hints for preventing their Recurrence. 8vo. 2s. Triphook. 1808.

Sound principles, both on the theory and the legitimate practice of our constitution, form the basis of this temperate and manly discussion; in which the author adverts with great delicacy, and yet with sufficient point, to a circumstance which the discerning part of the nation has long deplored, but in remedying which it may not be easy to induce the Sovereign to concur. To the appointment of *an unresponsible minister*, the writer attributes our political and military disasters; and he argues that such a minister, acting on unequal terms with all the other servants of the crown, can, on mere disgust or caprice, render the wisest measures abortive, with perfect impunity, and place the prime minister himself in the most ludicrous and degrading predicament. He contends that, without the complete and equal responsibility of ministers, the public service must be miserably conducted; and that it is not constitutionally legal to place any person not *strictly responsible*, in any situation of consequence, civil, military, or naval. 'Our ancestors (says he) did right in ordaining that none who were not both "*de jure*" and "*de facto*" responsible for every subordinate action performed in the service

service of the public, and paid for it by its money, should ever be employed as public officers.'

Having with the most steady yet tender hand probed the public wound to the very bottom, and directed the attention not to distant symptoms but to the real seat and cause of the disease, this political physician next offers to prescribe such a complete remedy as shall at once remove the evil and prevent its recurrence. Suffice it to say, that he would render it *impossible* to implicate *princes personally* in the disasters of the monarchy; that he would make *all* who are in administration *equally responsible for their public acts*; and that by these means he would give that vigor and concentration to our measures, which are necessary to our salvation.

These remarks first appeared in a daily newspaper, under the signature of *Decius*.

Mo-y.

MISCELLANEOUS.

Art. 31. *The complete Works, in Philosophy, Politics, and Morals, of the late Dr. Benjamin Franklin,* now first collected and arranged. With Memoirs of his early Life, written by himself. 8vo. 3 Vols. 1l. 16s. Boards. Johnson, and Longman and Co.

Of this real philosopher, sagacious and honest politician, and respectable man, most of the various compositions have been already offered to the public in detached forms: but, as the present editor observes, they have never yet been published together in an uniform impression. Besides those which are generally known, we here find some essays intitled *the Busy Body*, in imitation of Addison; and a political pamphlet called *Plain Truth*. Disappointed in his attempt to obtain a genuine copy of the life of the Doctor, as written by himself, the editor has had recourse to the translation, which has before been published, of a French edition, reaching no farther than the year 1731; and to a continuation of the history from that period, by the late Dr. Stuber of Philadelphia.

A charge is alleged in the preface against the Doctor's grandson, for not having printed a complete edition of these works, with the life brought down by Dr. F. himself to the year 1757. and finished by Mr. Franklin, to whom the Doctor had bequeathed his papers. It is said that much had been done towards the completion of this object, and that negociations had been begun with the booksellers for the sale of the copyright, but that 'the proprietor found a bidder of a different description in some emissary of government, whose object was to withhold the manuscripts from the world, not to benefit it by their publication; and they thus either passed into other hands, or the person to whom they were bequeathed received a remuneration for suppressing them.'

In answer to this statement, however,—which, if correct, would justly subject Mr. Franklin to much censure,—we have seen a letter from that gentleman, printed in the newspaper called *the London Chronicle*, Sept. 12—14, 1807, in which he states,

1. That it is not true that he had his grandfather's directions to publish the entire of his works, a measure which was left wholly to his discretion.

2. That

2. That it is "most atrociously false" that he sold the Doctor's MSS. or any part of them, to the British government; or that any attempt, direct or indirect, was made by that government to suppress them.

3. That the said MSS. are now in the safe custody of his bankers, Herries and Co. in London, and will not be lost to the world, but will appear at a future period.

4. That he had offered to dispose of the copyright to some of the most eminent printers in London, on "very reasonable terms:" but that they had refused, on the ground that the period was not propitious to works of that nature, even to publish them at their sole risk.

5. That considerations of the same nature had hitherto restrained him from "bringing forward a work which, to do it with propriety and becoming splendor, in honor to his much revered ancestor's memory, would be attended with very considerable expence, and a very uncertain success in such momentous times."

This letter is signed "William Temple Franklin," and is dated at Paris, 28th March 1807, having been addressed to the editor of a newspaper printed in that metropolis, called the *Argus*.

It appears, therefore, that the editor of the volumes before us was not justified in the allegations and insinuations which he advanced against Mr. Franklin; and we shall hope hereafter to see the expected publication, though we are aware that the obstacles opposing it not only have had real existence, but unfortunately still exist, and are likely to continue. G.2.

Art. 32. *The Reveries of Constantia.* By a Descendant of some of the most ancient Families in the West of England. With an Appendix by a Gentleman deceased, nearly related to the Author. 8vo. pp. 63. Printed at Salisbury.

Throughout these compositions, both in prose and in verse, the fair writer's mind appears in a very respectable light: but we should have been rather disposed to advise the restriction of them to the perusal of her friends, or to the news-papers in which many of them were originally circulated, than the attempt to obtain for them a more public and more formal reception in the crowded circle of literature.

We do not perceive that the denomination given to this miscellany is very appropriate; and it is a word of hazardous application: —if the author gets into a reverie, the reader may happen to fall asleep. D.o

Art. 33. *The Royal Legend.* A Tale. 12mo. 5s. sewed. Wilson. 1808.

When authors attack living princes, they find it convenient to temper their boldness with a little discretion. Superficially, they do not appear to mean what they really do mean; and under the fiction of a tale of other times, they conceal their animadversions on existing characters. This old trick is here adopted, and an illustrious personage is pourtrayed in a supposed history of Falstaff's *Hal.* Some of the features may perhaps resemble the original intended to be copied; though, considering the general style and character of the

the picture, we may truly write under it,—*An enemy has done this.* After having endeavoured to excite a nation's disgust and hatred, the Legend concludes with expressing a wish that the fears of the people may be falsified. Most amiable generosity! Mo-y.

Art. 34. *Presume not beyond Measure;* a Serio-comic Letter of Advice addressed to the Editors of all the public Papers. By a Briton. 8vo. 1s. Hatchard.

Of late, the newspapers have been very free in their strictures, if not on kings, at least on sons of kings, and various means have been employed by courtiers to weaken the impression of them on the public mind. In a strain of irony, this *Briton* compliments the Editors of the public prints on their vast importance and super-eminent authority in the state; and having exalted them to what he conceives to be a ludicrous eminence, he ventures to question their infallibility, and to hint that they have been *too presumptuous:* especially in giving their sentiments on appointments in the army, and on the report that the Duke of York intended to go out as commander in chief of our army in Spain. Do

Art. 35. *The Manual of Nobility;* exhibiting the Distinctions of Armorial and Heraldic Bearings; the several Degrees and Rank of Nobility; a complete List of the Peers of the United Kingdom, their Summons, Title, and Time of Creation; a Table of Precedency; an Historical Account of the Great Officers of State; and of His Majesty's Household, &c. &c. &c. 12mo. 2s. 6d. Longman and Co.

An useful compilation, for occasional reference by those who are interested in the arrangement of matters of rank, etiquette, and precedency; or who have any inclination towards heraldic pursuits. The alphabetical index of the mottos of Peers will be convenient to those whose curiosity leads them to observe armorial bearings on carriages, or otherwise, by readily enabling them to ascertain the title, &c. of the owner. G.2.

Art. 36. *The National Improvements of the British Empire;* or an Attempt to rectify Public Affairs; exhibiting the present State of the British Fisheries, the Highlands of Scotland, Ireland, the East and West Indies, and Great Britain; including its Police, Finances, Politics, Agriculture, Industry, and Interests in general; with the requisite Plans for the Advancement of those several important Objects, and for establishing permanent Peace. By the Author of the Income or Property Tax. (George Edwards, Esq. M.D.) 8vo. 3 Vols. 1l. 1s. Boards. Johnson.

This ingenious author is an indefatigable evangelist in politics, and under some form or shape he is ever inviting public attention to national improvements. If the country will listen to his glad tidings, and adopt his state-gospel, we are promised happy days; England is not only to flourish, but the world is to become a paradise, and the dream of a millenium is to be realized. If we introduce into states such simple rules and pure motives as prevail in many

many instances in parochial and district governments, this agitated world will fall into the repose of undisturbed peace; and all the blessings of industry and of the arts will re-appear, and flourish in a degree far superior to aught which has been hitherto witnessed. All this seems in these peges to be not less practicable than desireable; and it must be admitted that the worthy author has only to convince Bonaparte of the insanity of his passion for universal conquest, to induce the public men of this country to overlook personal aggrandizement, and the members of both Houses of Parliament to seek solely the welfare of the state, when we see no reason why his golden age should not be realized. In regard to these preliminary steps, however, we imagine that he somewhat under-rates the difficulty of them. The present proceedings of the French potentate, the recent fate of the Reversion-bill in this country, and the open avowed tergiversations of certain late advocates of complete toleration, are discouraging circumstances: but perhaps they will only serve to rouse the ardour and inflame the zeal of a political apostle.

Practical men, though they are not conscious of a mission similar to that in which this author is embarked, will meet in these pages with numerous hints and suggestions of which they may advantageously avail themselves, in more humble spheres of action; and indeed that this has been done in some particulars is intimated by the author himself, in terms of less meekness and disinterestedness than we should have anticipated from a person who professes to be engaged in the sublime vocation of regenerating the world. He claims the merit of being the author of the income or property tax. If this may be taken as a prominent feature of the more happy order of things to which the *National Improvements* of Mr. Edwards are to lead, we own that our impatience to see them realized will be very much abated; for whether we reflect on the profligate extravagance, or the impolitic perseverance in warfare, which rendered necessary that dire measure, or the principles of the tax itself, we regard it as one of the most inauspicious, oppressive, and unequal burthens under which a free state ever groaned. It seems now to have become a necessary evil; and we fear that, unless we are blessed with councils more wise and pacific than we can at present boast, it will soon become a permanent one:—but, admitting this, we cannot congratulate the author on this step in his scheme of political renovation.

As the principal matters in these volumes have in one shape or another been already submitted to the public, we forbear to make any extracts from them, and shall recommend amateurs of Utopian plans to the books themselves. We have before taken the liberty of hinting to the worthy author that he might very much add to the attraction of his political romances, if he would introduce greater conciseness and perspicuity into his compositions. Jo.

Art. 37. *A Statement of the Numbers, the Duties, the Families, and the Livings of the Clergy of Scotland*, drawn up in 1807, by the Rev. William Singers, Minister at Kirkpatrick-Juxta. 8vo. pp. 71. 1s. 6d. Harding. 1808.

As

As the situation of the Scotish hierarchy is very little known in the southern parts of Great Britain, and as their case (it is presumed) will be presented for parliamentary consideration, the statements here given by Mr. Singers will supply information and excite interest, especially since they appear with the sanction of the presbytery. According to this account, we find that the number of the beneficed clergy in Scotland is 936; and that to the care of each minister on an average 1709 persons are assigned, who are scattered over an extent of $32\frac{2}{3}$ square miles. Of their *duties*, which are numerous and laborious, Mr. S. affords the following statement:

'They officiate regularly in the public *worship of God*; and, in general, they must go through this duty twice every Sunday, (exclusive of other occasional appearances,) delivering every Sunday a *lecture* and a *sermon*, with *prayers*. It is also expected, throughout Scotland, that the prayers and discourses shall be of the minister's own composition; and the prayers in all cases, and the discourses in most instances, are delivered without the use of papers. It may therefore be conceived, that the labour of study and preparation cannot be little. But the clergy have also many other duties to perform.

'They have to *dispense the sacraments* of baptism, and of the Lord's supper, to their parishioners.

'They are expected to perform the alternate duties of *examining* their people, from the Scriptures, and catechism of the church; and of *visiting* them from house to house, with prayers and exhortations. This is done commonly once in the year; being omitted only in those cases wherein the ministers deem it impracticable, or not acceptable, or at least not necessary.

'In the *discipline* of the church, the clergy of Scotland have to preside and to officiate.

'They are frequently employed in *visiting the sick*; and on such occasions they generally pray with them, and endeavour to instruct them, and to comfort them.

'A parish clergyman, in Scotland, is the moderator of the session, which is the lowest ecclesiastical court; and he appears in the respective meetings of the presbytery, and of the synod, which are the successive courts of review. He is also elected, in his turn, to the General Assembly, which is the supreme ecclesiastical court in Scotland. If he fail in attendance, he is liable to censure; and he attends all these courts at his own charges.

'The Scotish clergy are very properly expected to exert themselves, and they do in fact often employ their counsels and authority, in order to repress and discourage vice, and compose dissensions among their flocks.

'The charge of the poor devolves, in a very particular manner, on this order of men.'

Having sufficiently displayed the utility of the Scotish clergy, Mr. S. proceeds to describe their family establishments and domestic expences, for the purpose of shewing the inadequacy of their present stipends, which scarcely average 150l. per annum, and which have not advanced with the increased price of all the necessaries of life.

Ample

Ample details are submitted to the notice of the reader, to substantiate this proposition, and many particulars with respect to the mode of fixing the revenues of the clergy, which will not be generally understood out of Scotland. The pamphlet concludes with a summary of the propositions which Mr. S. wishes may be submitted to the Legislature, in behalf of himself and brethren; the substance of which is that their incomes may be augmented with the rising prices of other things, and that their stipends, glebes, and manses may be exempted from taxation.

Mr. S. seems to make out a strong case, and such as will not probably be overlooked. **Mo.y.**

Art. 38. *Essays and Tales, Moral, Literary, and Philosophical,* by M. Engel, author of Essays on Dramatic Gesture. From the original German, by Thomas Horne. 12mo. pp. 336. 6s. Boards. Coxhead. 1808.

When we compare the execution of this work with the high praises bestowed by Mr. Horne on the original author, we cannot escape the alternative that he has either done him much more than justice in his panegyrical preface, or much less in his translation. The former appears to us the more probable supposition; for the English style is on the whole tolerable, though it is not quite free from the expressions—*such like—like unto,* &c. The book is full of imagery and figurative language, of which the following may be taken as a sample:

'In order to arrive at the perfection of human happiness, we must turn our eyes towards an eminence as our ultimate goal, where the repose of our animal spirits is accompanied with more refined and voluptuous sensations; where we have a more distinct and comprehensive perspective of that pilgrimage we have already performed; whereby a fierce desire to achieve still greater exploits is enkindled in our bosom, our resolution of supporting hardships with cheerful resignation being confirmed; an eminence which soars to an elevation beyond our ken, or (to pursue my metaphor) whose pinnacle stretches beyond the grave, into the regions of eternity.'

Afterward, in the Vision of Las Casas, the writer describes that holy philanthropist as feeling a mixture of alarm and hope at the prospect of immediate dissolution, and thus illustrates the state of his mind: 'It was *like unto* those tender alarms, which heave the bosom of a lovely virgin, who, at the very instant when her happiness is on the eve of being consummated, and all her fond desires accomplished, trembles at the change of her condition.'—Some of these essays are grave philosophical dissertations; others are humourous tales and dialogues. Those of the latter description are the most abstruse and difficult of comprehension, though the former are by no means easy of access to the profane. **Den.**

SINGLE SERMONS.

Art. 39. *Perfect Union with the Established Church of England recommended*; preached before the Archdeacon of Wilts, in the Parish Church of St. Peter, Marlborough, August 11, 1807, by Charles

Charles Francis, M. A., Rector of Mildenhall. 4to. 1s. Rivingtons.

Harmony, or an union of spirit and good-will, may surely be preserved and exercised among men and christians, although their sentiments on some subjects should considerably vary. In behalf of our establishment, high claims are asserted by the author before us; whose language is somewhat declamatory, but who occasionally furnishes proper and useful remarks on the subject which he discusses. Hi.

Art. 40. *Reflections on the Sinfulness of Cruelty to Animals, on some of the most prevalent Examples of it, and on some of the most powerful Motives by which it is encouraged*; preached at All Saints Church, Southampton, August 16, 1807, by Richard Mant, M.A. 8vo. 1s. Rivingtons.

By sensible and solid arguments, the author of this plain discourse manifests and reproves the evil of a practice, which in a variety of forms is too commonly tolerated in this civilized and christian country. In one part of the pamphlet, we meet with this note:

'I have been credibly informed of the following anecdote of a nobleman of high rank, lately deceased; his attention being one day forcibly arrested by cries of distress, proceeding from the kitchen, he inquired the cause; and was told, that they were uttered by a pig, which the cook was then whipping to death, that it might furnish a more exquisite delicacy for his Grace's table. It would be injustice to omit, that his Grace expressed his horror at such an enormity, forbade its repetition, and immediately dismissed the servant who had been guilty of it.'

Mr. Mant, among other instances, points plainly to some which, in the course of exercise and diversion, are generally allowed, and pursued with thoughtless avidity. 'I am aware, (says he,) that I am treading on tender ground, when I venture to question the propriety of those diversions, several of which are sanctioned by very general practice, and even by the practice of some men, who are commonly considerate and humane. But truth is, or at least should be the end of all our inquiries: and truth ought to be followed, however disagreeable may be the conclusions to which it may lead.' Interest, passion, gluttony, fashionable caprice, and pleasure, are enumerated as the sources of cruelty exerted towards the brute creation. We sincerely wish that this laudable and useful tract may be widely circulated, and tend to check the vicious and baneful practices which it so justly condemns. Do

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CORRESPONDENCE.

We have received a remonstrance from Dr. Adams, respecting the remarks which we made on his pamphlet and that of Mr. Blair in our last number: but we cannot say that our general opinion is affected by the contents of his letter. The conduct of the governors of the Small-Pox-Hospital, and of Dr. Adams more especially as its principal medical officer, in propagating the contagion of small-pox in the manner which is pointed out by Mr. Blair, and which we believe to be a true statement of the fact, we must consider

consider as meriting all the censure which we passed on it; and Dr. Adams seems to us to have chosen a most unfortunate period for publishing an account of his newly discovered *pearl variety*,—an account which must appear to the vulgar so highly favourable to the small-pox,—when it is admitted that they were previously too much inclined to prefer it to the cow-pox. While, however, we cannot alter our opinion on these points, it gives us real pleasure to be able to quote the following sentence from Dr. Adams's letter to us, which proves that the evil is, at least to a considerable extent, checked: but we must in justice to ourselves add that we did not know of these regulations when we wrote our review, and we believe that they did not then exist;—"since the governors of the small-pox hospital have interdicted the inoculation of out-patients with small-pox, Dr. Adams has discontinued it in his private practice." Bos.

In regard to the cases mentioned by our correspondent *Leominstriensis*, with reference to our observations (Number for October p. 16;.) on the subject of invasion, we must remark that they corroborate our doctrine instead of militating against it. Though it does not appear that Agathocles met with any resistance from the Carthaginian marine, in sailing twice from Syracuse to Africa and returning, he failed of ultimate success against the Carthaginians, notwithstanding his wonderful abilities, enterprise, and unparalleled good fortune. As to the circumstance of Cæsar sailing in safety with seven legions from Brundisium to the opposite coast of the Adriatic, he informs us himself that he appeared on that coast before the enemy knew of his approach or of his arrival at Brundisium; that Bibulus, who was commander in chief of Pompey's naval forces, instead of having *the Mediterranean, Ionian, and Adriatic seas covered with his ships*, had one hundred and ten at Corcyra; and that both his sailors and soldiers were so dispersed in *full security*, that he could not re-assemble them for the purpose of impeding Cæsar's voyage or disturbing his debarkation. See *De Bello Civili, lib. iii.* Glen.

Mr. Bourne's letter seems to proceed on a mistake; and the observation was accurate which he proposes to alter.

A letter addressed to *Symphorus* is left at Mr. Becket's.

The communication of H. is received.

☞ In the Review for November, P. 254. l. 26. for 'warfare,' r. *welfare*.—P. 288. l. 13. for 'insufferably,' r. *insufferable*.—P. 289. l. 5. dele '*to*.'—P. 305. l. 22. after 'a centre,' insert a comma.—P. 308. l. 4. from the bottom, for 'Kenlopin,' r. *Henlopen*; and in the next line, for 'Blormdon,' r. *Blomidon*.

*** The APPENDIX to this Vol. of the Review will be published on the first of February, with the number for January.

Errors
P. 339. 349, 399. 430.

THE APPENDIX TO THE FIFTY-SEVENTH VOLUME OF THE MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

ART. I. *Œuvres d'Horace, traduites en vers*, &c. *i. e.* The Works of Horace, translated into Verse by PIERRE DARU, of the Institute of Bologna; of the Philotechnic Society; of the Society of Sciences, Letters, and Arts at Paris; and of the Academies of Montpellier, Aix-la-Chapelle, and Dijon. A new Edition, corrected. 8vo. 4 vols. (parts.) Paris. — Imported by De Boffe. Price 1l. 4s. sewed.

IT appears to us utterly impossible that any man, who is endowed with the smallest portion of poetic talent, should go through the ordinary course of classical education, without frequently attempting a translation of the more successful efforts of the Sabine bard. Among the works of our English poets, we find numerous exercises in composition derived from that great store-house of sentiment and imagery which is preserved in his immortal odes; and not to mention the elaborate and highly finished imitations of a few satires and epistles, which Pope so triumphantly executed, it may be thought that no nobler homage has ever been paid to the genius of Horace, than the occasional translation of his thoughts by such admirers as Milton, Cowley, Dryden, Addison, Congreve, and Johnson. None of these great men, however, as far as we know, had at any time contemplated an entire version of his works; that task has been consigned to inferior, though very respectable,

capacities; and it has been regularly undertaken, we believe, in our own language, only by Creech, Francis, and Boscawen, —the publication of the gentleman last-mentioned being still left incomplete. Our active neighbours have proceeded more systematically, inasmuch as not fewer than four-and-twenty professed translators, some embracing all his poems, and others taking particular classes of them, have given Horace to the literature of France since the year 1545. The greater part of the early adventurers in this project, however, have fallen into absolute oblivion; and those who are in any degree remembered owe this distinction to their absurdity. Thus *Boileau* has personified, by the name of *d'Assoucy*, the very extreme of bad writing: but the self-sufficient dunce fully avenged himself, by informing the gentle reader, in his next publication, that "it was not new to see jealous dispositions calumniate the most excellent objects, and blame every thing which surpasses their own ability." Then a Gascon poet, *Pierre de Marcassus*, assured Louis the Fourteenth, on presenting his free version to that monarch, that he "had given to his work all the pomp and splendor with which it would have appeared, if the author had enjoyed the happiness of living under his reign!"—We are most pleased, however, with the Attic *jeu d'esprit* levelled against the Abbé *Pellegrin* in 1715:

> "*On devrait* (*soit dit entre nous*)
> *A deux divinités offrir les deux Horaces:*
> *Le Latin à Venus, la déesse de graces,*
> *Et le Français à son époux*.*"

Some of the later translations, particularly one of all the odes passing under the initial M—, and one of all the epistles and satires by M. *Duverney*, receive the very liberal praise of him who now enters the lists in competition with them.

M. DARU did not contemplate such a work as that which he has produced, when he began to render Horace into his native tongue. 'I no more thought (he says) of making a book, than the bard did when he composed his works. Like him, I suffered myself to be drawn on by the inspiration of the moment, and by the charm and variety of his subjects. Sometimes I essayed my powers on detached pieces of morality, sometimes on gayer or more poetical compositions; and from choosing one part after another, I found at last that I had translated all.' The odes, however, were first completed, and they seem

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* If *under the rose* we may say what is true,
Two divinities claim the two Horaces' songs;
To Love's graceful goddess the Latin belongs,
And the French to her husband is due.

to have been separately published: the epistles were finished after all the rest, with the assistance of a M. *Le Brun*; and it is observed in the preface, that the motto affixed at the head of them will indicate the time and place of their composition. This motto is a sentence rather strangely *detorta* from Virgil's first Eclogue,—"TYRANNIS *nobis hæc otia fecit*,"—and signifies, as we suppose from the dates, that the two writers were indebted for their leisure to the restraint of a revolutionary prison. When the complete edition was given to the public, a political revolution had just occurred, which occupied all minds, and fixed them on more important subjects: but it may be presumed that the Parisian literati have now sufficient opportunity to devote their attention to the correct impression which is here presented to them, anxiously weeded of the faults which criticism had detected, and polished with all the care which her applauses warranted. To us, the method in which this work was executed is no small recommendation of it; and, indeed, from the adoption of a contrary system, we could not have augured any considerable degree of success. If a motto were to be selected out of the writings of Horace. as a sketch of his poetical character exhibited in them, no line would be so perfectly appropriate as

"*Quo me cunque rapit tempestas, deferor hospes.*"

According to Pope's homely translation, he wrote "just as the maggot bit;" and we should strongly suspect the man, who could sit down with a formal intention to translate the whole mass of them, of being ill-qualified to relish the characteristic beauties of any part. M. DARU dwells, with great judgment, on that extraordinary variety of style and sentiment, so conspicuous in the works of his original, on which the preceding remark is founded; and being naturally led to speak in general terms of the genius of Horace, he describes it with all that enthusiasm which marks a strong sensibility of poetic excellence. We admire the sensible and manly strain in which he applies these observations to his own undertaking:

'I perceive that, like all other translators, I have been paying the tribute of admiration to my model. Undoubtedly this is impolitic; for the world has a right to regard that copy as imperfect, in which it does not meet with all the graces of which the imitator has vaunted in his original. Highly to praise our model is to act like the poets mentioned by Horace himself, who promise, in their proëmium, such wonders as they can never display. It would be better to re-produce those beauties than to announce them: yet this fault, if it be one, deserves to be judged with more indulgence. My design is not to make too large promises, nor to contract engagements difficult to be fullled. We praise the author whom we imitate, to justify our

choice; to prove that at least we have felt his beauties, if we fail to transfuse them; to warn those, who are unacquainted with the original, against judging of it by the inadequacy of the copy; and we hope that the very perfection of the model may be admitted by connoisseurs as a legitimate excuse for the inferiority of the imitation.

'Nevertheless, even when we speak of our prototype, we ought to avoid exaggeration. Horace has not hitherto been surpassed by any writer: but those who know him only by reputation, those who are not in the habit of reading antient authors, might expect to find in each piece the beauties which his works in general exhibit.

'It is proper to caution this class of readers against a hope which might be disappointed, and to avoid the just reproaches which would be cast on a translator, either for having not discovered or not declared the imperfections of his model, or for not having done justice to its beauties.

'The greater part of the works of Horace are what we call fugitive pieces; and it is clear that an interval of twenty [eighteen] centuries must have deprived them of the interest which passing circumstances had attached to them. I doubt whether this poet, had he written in our time, would have given the generic title of odes to so large a part of his writings: many of them are merely notes, songs, *pièces de société*; their charm often depends solely on the knowlege of an unknown circumstance, or a forgotten character;—and, in fine, some of them are wholly beneath his talents.

'Why should I fear to avow this declaration, since he himself warns us not to bestow unlimited admiration on the antients?'

After having quoted the lines applied by Horace to his predecessors in poetry, from the great epistle to Florus, and admitted that they are very far from being applicable in the same degree to himself, still our critic maintains that 'he has his natural imperfections, and some faults that belong to the time in which he wrote.'

'The antients (he continues) did not understand so well as we do the laws of decorum, or of method. Licentious passages too frequently disgrace his lyric poetry and his satires; and though method be not necessary in all kinds of writing, a certain order, even in departing from it, ought to be observed by the poet, without allowing it to appear. It is impossible not to be astonished when we see so judicious a writer as Horace leaving disorder in the disposition of even his philosophical pieces, often suppressing indispensible transitions, and almost always neglecting to reserve for the conclusion of his compositions, those prominent ideas which ought to secure the effect of them.

'These remarks would be susceptible of much developement and explanation. My design is not to depreciate a poet, for whom my labours attest my esteem, but fairly to advertize his readers that taste may be exercised in making a choice among his works, as well as in those of all other writers.'

It

It is difficult to decide whether these sentiments are most intitled to praise for their honest prudence, for their just discrimination, or for their hardy originality.

We could have wished to postpone our judgment on the manner in which the translator has executed his task, till our readers were enabled, by the extracts laid before them, to accompany us in our observations, and to form an opinion of their correctness from the proofs which we should adduce:—but, as we foresee that we shall make ample citations from the work, and at the same time are resolved to confine them to poems of a particular cast, it may not be improper, at the outset, to state our reasons for excluding those to which we do not mean to have recourse.

To offer any minute critiques on the niceties of the peculiar style which the French have chosen to employ in poetic composition, would be presumptuous affectation in us, and an unwelcome waste of our reader's time. We shall also refrain from joining in that universal outcry which has been so indiscriminately raised against it, and has probably deterred many of our countrymen from enjoying some of the finest productions of human genius. The pleasure to be derived from foreign works, of whatever kind,—except those classical models with which early instruction makes us familiar,—must be purchased by the sacrifice of our peculiar habits and established prejudices: but in French poetry, besides the want of variety in the metre, and the rigid laws of rhyme, a difficulty of another kind is produced by the necessity of preserving the *style soutenu* in all its stately elevation. Jealous of the grandeur of poetry, the French critic imperiously exacts a dignified *evitation of particulars*, and admits *rien de commun*, *rien de petit*. The consequence has been a great influx of general phrases, which become the only admissible expressions of certain ideas, and are too liable to confound in one broad colour those neighbouring shades, which, though extremely similar, are essentially distinct. The poets, in this respect, are in direct opposition to the novelists of France; who run almost into a fault, by pencilling with too much delicacy, and softening-off with an excessive refinement. This propensity to generalize language, unfavourable as it must always be to fidelity of translation, is absolutely destructive of that peculiar charm in the style of Horace, which Petronius so happily described by his well-known *curiosa felicitas*. His amatory verses often owe all their grace to the expression; which, in other instances, may really be considered as the whole merit of the poem. We should venture to pronounce that the favourite ode of Scaliger,—*Quem tu Melpomene semel*,—is not susceptible of being transfused into

any other language, if we had not seen the exquisite imitation by Pope of the first ode in the fourth book, beginning with *Intermissa Venus*: but we cannot conceive that either of them could be rendered into French poetry, according to the prevailing system of composition.

Whether these reasons are just, and whether they will be found sufficient to explain the fact, we will not pretend to determine: but we are decidedly of opinion that M. DARU has fallen most evidently short of his original in his lighter pieces; and that the want of distinctness and perspicuity in the exhibition of imagery is his most remarkable defect. Instead of that pure and steady lustre which was shed by Horace on every surrounding object, he has substituted a blaze that is beautiful and brilliant indeed in itself, but so dazzling as to prevent the eye from fixing with certainty on any thing which is presented to its view.—Where, however, the excellence of the original is *è crassiore telâ*, where it is in itself substantial and independent of the garb which invests it, in such cases it has received great justice from the hands of M. DARU. In his work, the images are clearly defined, the sentiments are powerful and animated, and the diction is perspicuous and appropriate. It will be a pleasing part of our duty to justify our approbation by a reference to particular passages.

The first among the odes which strongly arrested us was the address to Munatius Plancus, including Teucer's spirited exhortation to his half-despairing friends:—but we shall begin our extracts with advice of more general application, and more peculiarly seasonable at present *.

ODE IX. A THALIARQUE.

' Vois l'Appennin chargé de la neige brillante
Qu'ont sur ses vastes flancs soufflé les aquilons;
Vois les arbres pliant sous le poids des glaçons,
Et du Tibre captif la surface glissante.

' Près du chêne enflammé, défiant les hivers,
Brave dans ton foyer la saison rigoureuse;
Verse ton vieux nectar d'une main généreuse,
Et laisse aux Dieux le soin de régir l'univers.

' Ces tyrans orageux qui des humides plaines
Par leurs bruyans combats osent troubler la paix,
Cesseront d'agiter le vaste front des chênes
Et le sommet aigu des antiques cyprès.

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*We are not partial nor accustomed to making extracts from foreign books in a foreign language: but in the present case, the *French composition* is the object of examination and remark, and must therefore be exhibited.

« *Evite de porter des regards indiscrets*
Sur l'avenir douteux que le sort te prépare ;
Les instans que te laisse un destin trop avare,
Apprends à les compter comme autant de bienfaits.

' *Thaliarque, préviens la vieillesse livide :*
Aime le champ de Mars, les danses et l'amour ;
Ces rendez-vous surtout où la bouche timide
S'exprime à demi-voix, vers le déclin du jour.

' *C'est maintenant qu'il faut, dans un coin, en silence,*
Poursuivre la beauté que décèlent ses ris ;
Dérober ses bijoux à la jeune Doris,
Et vaincre de sa main la molle résistance.'

This version may stand the competition with Dryden's rich and lively representation of the same poem, and on the whole we deem it rather superior. Dryden omitted the fine picture of the winds—*æquore fervido depræliantes*—as well as the forests agitated by the storm; to which the present translator has very warrantably added two striking traits,

' *le* vaste front *des chênes*
Et le sommet aigu *des antiques cyprès*,'

thus actually placing the wintry region of the Appennines before our eyes. The *permitte divis cætera* of Horace, given with great exactness by M. DARU, had been too much expanded by Dryden into the four lines,

" For what hereafter may betide,
God, if 'tis worth his care, provide.
Let him alone with what he made,
To toss and turn the world below"—

which have been somewhat injudiciously adopted by Pope in his imitation of the epistle to Numicius; since the sneer implied by " trusting the maker with his skies" weakens the effect of Horace's remark in favour of the philosophical indifference there recommended.

We pass to the twelfth ode, for the purpose of examining the beautiful stanzas relating to Castor and Pollux, which are become in effect a part of English literature, by Burke's quotation. The change wrought on the moral habits of a savage people, by a free constitution, was compared by that great orator to Horace's description of a calm suddenly produced on the tempestuous ocean :

——" *quorum simul alba nautis*
Stella refulsit,
Defluit saxis agitatus humor,
Concidunt venti, fugiuntque nubes,
Et minax, (sic dii voluere) ponto
Unda recumbit."

An English translation of this short passage was once handed about as a specimen of great accuracy in following a Latin author:

" Alcides let me sing, and Leda's twins,
The vigorous wrestler, and the gallant knight;
Soon as the kindly star they rule, begins
To cheer the seaman with its silver light,

" Down from the rocks the troubled moisture flows;
The winds are silent, and the clouds are fled;
The threatening billows, hushed to new repose,,
Sink, at heav'n's bidding, on their level bed."

The French version is unquestionably not inferior in fidelity: but to us it appears to describe only the state of calm into which the sea has subsided, while Horace brings it before our eyes with magical effect both in its serene and its agitated state:

' *Je veux chanter Alcide et les frères d'Hélène,*
Ces illustres gémeaux:
L'un domptait les coursiers, et l'autre sur l'arêne
Abattait ses rivaux.

' *Dès que leurs feux amis brillent pendant l'orage,*
L'eau coule des rochers,
Les flots sont apaisés, et le ciel sans nuage
Rassure les nochers.'

It is very seldom that this faithful translator has struck a single image out of his copy: but he has occasionally ventured on a slight change by no means disadvantageous to the poem. Thus two picturesque stanzas in the noble ode to Pollio, on his history of the civil war, are finely compressed into one:

' *Vous parlez, et j'entends les trompettes bruyantes:*
Je crois voir les coursiers fuir les armes brillantes:
Des mourans, des vainqueurs j'entends déjà les cris:
Je vois nos chefs couverts d'une poudre honorable,
Et Caton indomptable,
Seul debout au milieu de l'univers soumis.'

Let the reader compare the last two lines with Horace's description of Cato,

——" *cuncta terrarum subacta*
Præter atrocem animum Catonis,"

and he may not find it easy to award the preference to either. If the proud and stubborn virtue of the patriot has been more completely described by his own countryman, it cannot be disputed that the translator, in declaring that ' he alone stood upright in an humbled world,' has placed him in the most dignified attitude of a human being. In the last three stanzas of the strange ode on the tree which had almost annihilated its master

master in its fall, many slight circumstances are thrown in, which add much to the interest of the picture. Our readers will recollect that the Manes are described as listening to the chants of Sappho and Alcæus:

'*Les mânes enchantés, se pressant autour d'eux,*
Dans un profond silence et respirant à peine;
S'enivrent de plaisir aux chants victorieux
Du poëte de Mytilène.

'*Faut-il s'en étonner? Cerbère à ces accens*
Abaisse avec respect ses oreilles livides,
Et l'on a même vu se jouer les serpens
Sur la tête des Euménides.

'*A ces chants Orion, ravi d'étonnement,*
S'arrête et laisse errer les lions dans les plaines;
Prométhée et Tantale éprouvent un moment
L'oubli des éternelles peines.'

The phrase *densum humeris*, which scarcely admitted of being closely copied, is skilfully changed into *pressant autour d'eux*; and the silent absorption of the Manes in the entrancing music is made more entirely sensible to us by the *respirant à peine*: but the closing line, which describes the damned to have been betrayed into a momentary forgetfulness of their eternal pains, is strikingly forcible and happy.—The effect of music on the inhabitants of the infernal regions is afterward employed in another of the lyric pieces of Horace, (l. iii. Ode XI.) to introduce the finest perhaps of all his descriptions. We shall quote the translation of the entire poem:

ODE XI. A LYDÉ.

'*Mercure, inspire-moi: c'est par toi qu'Amphion*
Vit la pierre sensible à sa douce harmonie;
Seconde aussi mes vœux, ô lyre d'Apollon,
Dont sept fils enchantés forment la mélodie.

'*O charme des festins et des temples des Dieux,*
O ma lyre, autrefois muette, abandonnée,
Venez, inspirez-moi des chants harmonieux,
Pour fléchir de Lydé la rigueur obstinée.

'*Telle qu'une génisse errante dans les bois,*
Qui dérobe à Vénus sa folâtre jeunesse,
Lydé, qui de l'hymen redoute aussi les lois,
Veut rester insensible et m'évite sans cesse.

'*Mais vous savez calmer la rage des lions,*
Vous entraînez les bois, vous suspendez les ondes,
Et l'on a même vu sensible à vos doux sons
Le garde vigilant des demeures profondes.

'*Ce monstre redouté, qui sur ces bords fumans*
Distille le poison de trois bouches énormes,

Vaineu

Vaincu par vos accords, retint les sifflemens
Des serpens hérissés sur ses têtes difformes.

" *Ixion, malgré lui, souriait à vos chants,*
Et des fils d'Egyptus les épouses pérfides,
Oubliant leur supplice à vos accords touchans,
Laissèrent un moment sécher leurs urnes vides.

" *Que la fière Lydé connaisse le destin,*
Le crime de ces sœurs, leurs supplices terribles,
Et leurs vases trompeurs d'où l'onde fuit soudain,
Et le prix que l'enfer garde aux cœurs insensibles.

" *Les barbares, ô crime! après de doux sermens,*
La nuit, à la lueur des flambeaux d'hyménée,
Plongèrent le poignard au sein de leurs amans,
Sur cette même couche à l'hymen destinée.

" *Une seule, grands Dieux! digne d'un nœud si saint,*
Mérita d'être chère à la race future;
Une seule au poignard de son père assassin
Déroba son amant par un noble parjure.

" *Lève-toi, lève-toi, dit elle à son époux,*
Tu dors, prêt à tomber dans la nuit infernale!
Tremble, vois ton danger, fuis mon père et ses coups;
Fuis mes sœurs, fuis leur rage à tous les tiens fatale.

" *Hélas! à leurs époux mes sœurs ôtent le jour.*
Ce sont des loups cruels que la vengeance irrite.
Le sang coule; mais moi, plus fidèle à l'amour,
J'épargnerai le tien, je hâterai ta fuite.

" *Que mon père se venge et me charge de fers*
Pour n'avoir point été parjure et parricide;
Qu'il m'envoie en exil dans ces sables déserts
Qu'habitent, loin de nous, le tigre et le Numide!

" *Fuis où te porteront et les vents et tes pas;*
La nuit, le temps, le ciel, Vénus est favorable:
Fuis, et sur mon tombeau viens après mon trépas
Graver de nos malheurs l'histoire déplorable."

Though the introductory stanzas are not quite free from blame, we have chosen to lay them all before our readers, as a specimen of the manner in which M. DARU conducts one of the longest and most considerable of the minor poems. The feeble generality, which converts the wild shyness of the *equa trima* into a tame ornament, a mere idiom in common-place poetry—*derobe à Venus sa folâtre jeunesse*—cannot be pardoned; nor will *m'evite sans cesse* be accepted by any reader of the original in lieu of that comprehensive trait,

" *adhuc protervo*
Cruda marito:"—

but the more important passages leave us nothing to desire. We are even inclined to thank the French poet for dwelling a

moment longer than the Roman, on the circumstance of the murder treading immediately on the heels of the marriage. 'After their vows were plighted,—by the light of the nuptial torches,—nay, even on the very bed that was destined for the hymeneal rites,'—these particulars are well calculated to heighten the horror of the bloody deed, and may be fairly considered as involved in the word *sponsos*, which has no term exactly correspondent to it in any modern language. The immortal verse, also, that signalises the virtuous *one*, in opposition to her sisters, the

"*Splendidè mendax, & in omne virgo*
Nobilis ævum"—

is rendered with a force that would do honour to any writer, and with a flow of harmony which is not usual in French versification. Her defiance of the punishment to be inflicted by her father is equally excellent:—an air of anxious alarm and whispering agitation is thrown over her whole speech, which is peculiarly seasonable; and altogether perhaps so illustrious an original never received so perfect a translation.

To close the odes of Horace is always painful: but we are imperiously called to that part of his works with which, under the description of Satires, his name is most frequently associated. We are decidedly more in the habit of speaking of him as a satirist than in any other character; yet all his admirers must feel that the satires are the least valuable of his productions, and that the most popular passages contained in them have nothing satirical. We may cite as examples his interesting recollection of his father's early instructions, his sensible and charitable advice to make the best of our friends' infirmities, his honest letter to Mæcenas on the humility of his own extraction, his journal to Brundusium, his fable of the town and country-mice, and the admirable reflections which usher in that well related story. Indeed we are disposed to think, however paradoxical be the statement, that the best specimens of Horace's satiric power are to be found in his odes. Those which are directed against the luxury, effeminacy, and corruption of the times, are in the finest strain of general moral satire; while the attacks on Mænas, Mævius, and other notorious characters of both sexes, prove no common proficiency in the art of personal invective. Where in the satires shall we find so vivid a denunciation of vice, as in the *fœcunda culpæ sæcula*, in the sixth ode of the third book? The passage of the corrupted damsel, from the vicious home of her father to the arms of an infamous husband, may be regarded as one of the *chefs d'œuvre* of Horace, and is very adequately rendered in the work before us;

'*Une*

Vaincu par vos accords, retint les sifflemens
Des serpens hérissés sur ses têtes difformes.

" *Ixion, malgré lui, souriait à vos chants,*
Et des fils d'Egyptus les épouses perfides,
Oubliant leur supplice à vos accords touchans,
Laissèrent un moment sécher leurs urnes vides.

" *Que la fière Lydé connaisse le destin,*
Le crime de ces sœurs, leurs supplices terribles,
Et leurs vases trompeurs d'où l'onde fuit soudain,
Et le prix que l'enfer garde aux cœurs insensibles.

" *Les barbares, ô crime! après de doux sermens,*
La nuit, à la lueur des flambeaux d'hyménée,
Plongèrent le poignard au sein de leurs amans,
Sur cette même couche à l'hymen destinée.

" *Une seule, grands Dieux! digne d'un nœud si saint,*
Mérita d'être chère à la race future;
Une seule au poignard de son père assassin
Déroba son amant par un noble parjure.

" *Lève-toi, lève-toi, dit elle à son époux,*
Tu dors, prêt à tomber dans la nuit infernale!
Tremble, vois ton danger, fuis mon père et ses coups;
Fuis mes sœurs, fuis leur rage à tous les tiens fatale.

" *Hélas! à leurs époux mes sœurs ôtent le jour.*
Ce sont des loups cruels que la vengeance irrite.
Le sang coule; mais moi, plus fidèle à l'amour,
J'épargnerai le tien, je hâterai ta fuite.

" *Que mon père se venge et me charge de fers*
Pour n'avoir point été parjure et parricide;
Qu'il m'envoie en exil dans ces sables déserts
Qu'habitent, loin de nous, le tigre et le Numide!

" *Fuis où te porteront et les vents et tes pas;*
La nuit, le temps, le ciel, Vénus est favorable:
Fuis, et sur mon tombeau viens après mon trépas
Graver de nos malheurs l'histoire déplorable."

Though the introductory stanzas are not quite free from blame, we have chosen to lay them all before our readers, as a specimen of the manner in which M. DARU conducts one of the longest and most considerable of the minor poems. The feeble generality, which converts the wild shyness of the *equa trima* into a tame ornament, a mere idiom in common-place poetry—*dérobe à Vénus sa folâtre jeunesse*—cannot be pardoned; nor will *m'evite sans cesse* be accepted by any reader of the original in lieu of that comprehensive trait,

" *adhuc protervo*
Cruda marito:"—

but the more important passages leave us nothing to desire. We are even inclined to thank the French poet for dwelling a

moment longer than the Roman, on the circumstance of the murder treading immediately on the heels of the marriage. 'After their vows were plighted,—by the light of the nuptial torches,—nay, even on the very bed that was destined for the hymeneal rites,'—these particulars are well calculated to heighten the horror of the bloody deed, and may be fairly considered as involved in the word *sponsos*, which has no term exactly correspondent to it in any modern language. The immortal verse, also, that signalises the virtuous *one*, in opposition to her sisters, the

"*Splendidé mendax, & in omne virgo*
Nobilis ævum"—

is rendered with a force that would do honour to any writer, and with a flow of harmony which is not usual in French versification. Her defiance of the punishment to be inflicted by her father is equally excellent:—an air of anxious alarm and whispering agitation is thrown over her whole speech, which is peculiarly seasonable; and altogether perhaps so illustrious an original never received so perfect a translation.

To close the odes of Horace is always painful: but we are imperiously called to that part of his works with which, under the description of Satires, his name is most frequently associated. We are decidedly more in the habit of speaking of him as a satirist than in any other character; yet all his admirers must feel that the satires are the least valuable of his productions, and that the most popular passages contained in them have nothing satirical. We may cite as examples his interesting recollection of his father's early instructions, his sensible and charitable advice to make the best of our friends' infirmities, his honest letter to Mæcenas on the humility of his own extraction, his journal to Brundusium, his fable of the town and country-mice, and the admirable reflections which usher in that well related story. Indeed we are disposed to think, however paradoxical be the statement, that the best specimens of Horace's satiric power are to be found in his odes. Those which are directed against the luxury, effeminacy, and corruption of the times, are in the finest strain of general moral satire; while the attacks on Mænas, Mævius, and other notorious characters of both sexes, prove no common proficiency in the art of personal invective. Where in the satires shall we find so vivid a denunciation of vice, as in the *fœcunda culpæ sæcula*, in the sixth ode of the third book? The passage of the corrupted damsel, from the vicious home of her father to the arms of an infamous husband, may be regarded as one of the *chefs d'œuvre* of Horace, and is very adequately rendered in the work before us:

'*Une*

‘ Une jeune Romaine apprend cet art funeste,
Présent d'un peuple dissolu,
Cette danse lascive, où rougit la vertu,
Et son cœur, nourri pour l'inceste,
Avant d'être sensible, est déjà corrompu.

‘ Elle devient épouse, et sans choix, sans mystère,
Brûlant d'un amour criminel,
Sous l'œil de son époux, au banquet paternel,
Cette impatiente adultère
Lui cherche des rivaux, au sortir de l'autel.

‘ Elle trouve en lui-même un avare complice ;
Et, dépouillant toute pudeur,
Elle suit le Crésus, l'étranger suborneur,
Qui, follement épris du vice,
Peut d'un plus grand trésor payer son déshonneur.

‘ Est-ce donc là le sang d'où sortit la jeunesse
Qui jadis abattit Pyrrhus,' &c. &c.

Whether that department of the works of Horace, at which we are now arrived, be more properly denominated *sermones* or satires, and whether it may be considered as the feeblest or the most vigorous offspring of his muse, it certainly abounds with strong practical good sense, and much playfulness of humour; while it often displays remarkable vivacity, and terseness of expression. In all these qualities, his present translator has followed him very closely; and he has uniformly made his greatest and most successful exertions where the subject is most deserving of them. The *ridentem dicere verum &c.* is thus adopted by him :

‘ Je ris : et pourquoi non ? Souvent le badinage
Para la vérité dans la bouche du sage.
Ainsi le maître habile, à l'aide des bonbons,
Fait goûter aux enfans ses premières leçons."

Much pleasantry and a very natural turn of expression prevail in the supposed dialogue between Horace and his friend the Stoic, in the third satire of the first book :

" Nul crime, dites-vous, n'est digne d'indulgence :
Ah ! que ne suis-je roi pour en tirer vengeance !"
— Roi ! vous n'y pensez pas, vous l'êtes, cher docteur.
Le sage est tout, beau, riche, admirable chanteur,
Bon guerrier, grand monarque, et grand cordonnier même.
Avez-vous de Chrysippe oublié le système?
" Le sage ne fait pas ses souliers, et pourtant
Il est bon cordonnier —Comment cela ?—Comment ?
Le voici. Ce chanteur, si fameux dans la ville,
Quand il ne chante pas n'en est pas moins habile.
En quittant sa boutique, Othon le bel esprit
N'est-il plus savetier sous son nouvel habit ?

Ainsi

Ainsi dans tous les arts le sage est habile homme,
Riche sans une obole et prince sans royaume."

The antecedent part of the same composition is intrinsically so important and so happily rendered here, that we cannot forbear from extracting a large portion of it:

' " *Mais, vous, dira quelqu'un dont j'échauffe la bile,*
N'avez vous pas aussi vos défauts ?" *J'en ai mille ;*
Mais, entre nous, je suis un peu comme Thrason.
Il aimait à railler : " *Vain censeur, lui dit-on,*
Connais-toi ; tes défauts n'èchappent à personne."
" *Oui, dit-il, j'ai les miens ; mais je me les pardonne.*"
Sotte indulgence ! aveugle et complaisant pour lui,
Doit-il d'un œil de lynx voir les fautes d'autrui ?
Aussi comme chacun use de représaille !

' " *—Virgile est un peu vif, il n'aime pas qu'on raille ;*
Il boude quelquefois : mais qui ne rirait pas
De sa large chaussure et de ses cheveux plats ?
Son habit...."—*Eh ! songez à son cœur magnanime.*
Sous cet habit mal fait brille un esprit sublime :
Il est discret, sincère ; il est de vos amis :
Avec ces qualités quelques torts sont Permis.

' *Ah ! sans vous égayer sur les défauts des autres,*
Descendez en vous-même, et corrigez les vôtres.
Dans sa belle un amant ne voit que des attraits :
Le polype d'Agna plait sans doute à Verrès.
Je voudrais qu'entre amis on se trompât de même :
C'est une erreur, d'accord, mais une erreur que j'aime.
Ah ! du moins imitons ces pères indulgens,
Qui d'un défaut visible excusent leurs enfans.
Le nain n'est que mignon, le louche aura l'œil tendre ;
L'autre boite : ce mot n'ose se faire entendre,
Mais par un tour adroit on vous dit à demi
Que sur ses pieds encore il n'est pas affermi.

' *Votre ami n'est pas fin ; dites qu'il est bon homme.*
Est-il avare? Non, c'est qu'il est économe.
Brusque ? c'est par franchise. Est-il mauvais plaisant ?
Dites qu'il aime à rire et veut être amusant.
Rien ne fait des amis comme cette indulgence.
Mais, loin de l'imiter, ta lâche médisance,
Jetant sur chaque objet un perfide vernis,
Prête à la vertu même un malin coloris.'

We, however, strongly disapprove a practice too frequently admitted by M. DARU, of substituting one name for another where individuals are described. In the above passage, Virgil is represented to the French reader as a vulgar, slovenly, irascible humourist, without the authority of Horace, who here specifies nobody, and against probability in all those respects. Accius is treated with the like injustice in another place, where his name is inserted instead of that of Staberius. If this liberty

liberty be admissible where one purely fictitious name is replaced by another, real and well-known characters ought to be more scrupulously treated.

It is unnecessary, perhaps, to enter into a more detailed examination of the style in which the satires are translated: but we must not conclude our notice of them, without adverting to a version of the tenth satire of Juvenal, executed by M. DARU, for the purpose (as he rather whimsically informs us) of enabling his countrymen to decide on the merits of the two great Roman satirists. Though spirited and correct on the whole, it falls short of the ardor and vehemence which distinguish the original: but the conclusion appears to us to exhibit the powers of the translator in a very favourable light:

'*Je ne vous défends point les vœux ni la prière:*
Demandez un corps sain, une ame libre et fière,
Maîtresse d'elle-même, et qui, sans nul regret,
Sache attendre la mort comme un dernier bienfait;
Demandez un cœur juste, un courage intrépide,
Qui préfère aux plaisirs les durs travaux d'Alcide.
Si tels sont tes souhaits, mortel ambitieux,
Pour les réaliser qu'as-tu besoin des Dieux?
La vertu du bonheur est la route certaine:
Le sage du destin peut mépriser la haine.
'*Idole des mortels timides et trompés,*
O toi, qui n'eut jamais que les droits usurpés
Que te donnent sur nous la crainte et la faiblesse;
O Fortune! c'est nous qui t'avons fait déesse.'

The version of the Epistles struck us as inferior to that of the other works, but it is possible that this may not be the fault of M. DARU; and whether it should be ascribed to the too busy assistance of M. *Le Brun*, who was his coadjutor in this part of his task,—or to Horace, for the extreme want of connection that deforms the epistles,—or to ourselves, for having indulged in extravagant expectations on the subject,—we do not feel qualified to pronounce. The translator of them undoubtedly has to contend with one great disadvantage, in the silent comparison which will force itself on our mind between his close imitation and Pope's unfettered paraphrase. In the epistle to the Pisos, he is even more unfortunate, from finding the ground pre-occupied by *Boileau*; whose *Art Poetique*, though a more extensive edifice, is founded on the same basis, and includes, though it compresses, almost every observation of the Roman critic. The parallel passages are very candidly set forth in the notes; and it would be too much to expect that what has been said by *Boileau* can be improved by any other man.

To

To the epistles of Horace, the censure passed on his neglect of arrangement and connection is most peculiarly applicable: he tosses about his moral maxims with surprising negligence, and never seems to inquire whether his friends will thank him for the proverbial wisdom with which he so copiously deluges them. Lollius must have stared on reading, in a letter on the beauties of Homer, such detached pieces of good advice as the following:—

" *Sperne voluptates—nocet empta dolore voluptas—*
Semper avarus eget—certum voto pete finem—
Invidus alterius macrescit rebus opimis"—*&c.*

In the original, however, they derive a sterling value from that concise and striking form which the structure of the Latin language and of Latin verse permits them to assume, but which is unattainable by modern versification. Thus the following lines, though the translation is possibly without a fault, must appear amazingly flat even to a French reader:

' *A la voix des plaisirs soyez toujours rebelle:*
Le prix des voluptés c'est la douleur cruelle.
L'avare est toujours pauvre: il faut borner ses vœux.
La fortune d'autrui fait maigrir l'envieux:
Jamais des Phalaris l'affreuse tyrannie
N'inventa de tourmens plus cruels que l'envie.
Qu'est-ce que la colère? une courte fureur.
Il gémira bientôt de sa fougueuse erreur,
Celui que la colère entraîne à la vengeance,
Qui poursuit sans pitié l'ennemi qui l'offense.
Domptez vos passions; soumettez-les au frein:
Songez qu'il faut en être esclave ou souverain.'

Nevertheless, it would be unjust to deny praise to many parts of the translated epistles; of which we shall insert two or three specimens from such of them as have not, to our knowlege, been paraphrased either in French or English. We shall begin with the exordium of his address to his steward; of which, though *Boileau* has borrowed the general idea, he used it for a different purpose, and in our opinion without producing so good an effect:

' SATIRE IX. *Le fâcheux.*

' *J'allais un jour, rêvant à quelque bagatelle,*
Comme c'est mon usage; un quidam qui m'appelle
Vient à moi, me salue, et, me prenant la main,
" *Comment vous va, mon cher?*"—" *Tout à vous;*" *et soudain*
Je m'échappe, en cherchant le nom du personnage.
Il me suivait. " *Pour vous que puis-je davantage?*"

Dis-je

Dis-je en courant toujours —" Eh! vraiment, mon ami,
Vous me connaissez bien: je suis auteur aussi.
—" Oui-dà? tant mieux pour vous, je vous en félicite."
Déjà tout en sueur, pour tromper sa poursuite,
Je m'arrête, je double ou ralentis le pas;
Au valet qui me suit je dis un mot tout bas;
Et j'enviais le ton de ce grossier Tibère,
Qui sait brusquer les gens pour se tirer d'affaire.'

The *villicus sylvarum & agelli* is here a little degraded by being called merely a gardener: but the general description is highly agreeable, and the language is very good.

The anecdotes and traits of character interspersed by Horace are here always rendered with ingenuity and liveliness; and the story of Mænius in the fifteenth epistle (p. 89.) is so excellent that we can hardly refrain from inserting it: but our extracts are already too numerous, and we have still another in reserve, equally descriptive of the Roman theatre in the time of Horace and of our own at present:

' Tout, depuis quelque temps, jusqu'aux chevaliers même,
Aux plaisirs de l'esprit préfère ceux des yeux.
La toile cependant baissée une heure ou deux,
On voit des bataillons, enflammés de courage,
D'un horrible combat nous présenter l'image:
On voit passer des chars par des coursiers traînés,
Des femmes, des captifs, quelques rois enchaînés,
Des vaisseaux en peinture et des villes d'ivoire;
Preuve et gages certains d'une illustre victoire.
' O comme Démocrite en rirait de bon cœur,
S'il pouvait voir un ours de bizarre couleur,
Un monstre moitié tigre et moitié dromadaire,
Fixer tous les regards du stupide vulgaire!
Plus que ces vains objets lui semblant curieux,
Le spectateur lui-même attirerait ses yeux,
Et, voyant des auteurs les efforts déplorables,
Il dirait qu'à des sourds ils racontent des fables.
' Quelle voix en effet pourrait vaincre le bruit
Dont ce vaste théâtre en nos jeux retentit?
On croirait du Gargan voir mugir les bocages,
Ou la mer en fureur attaquer ses rivages:
Tant ces pompes, ces jeux, ces riches ornemens,
Excitent parmi nous de transports éclatans.
Que tout chamarré d'or, sur cette vaste scène,
D'un pas majestueux un acteur se promène,
Les applaudissemens s'élèvent aussitôt.
Vous demandez pourquoi? Qu'a-t-il dit?—Pas le mot.
—Et qu'admirez-vous donc?—Cette robe brillante,
Que teint de violet la pourpre de Tarente.'

Those of our readers, who have ventured to attend a play at Christmas, will not be disposed to question the justness of our remark:

remark: but it may be doubted whether Pope's paraphrase is entirely in the spirit of his original, when he draws from Cato his example of the unreasonable plaudits showered down on the rich apparel of the silent actor. Horace probably was referring to a pantomime, a melo-drama, or a sentimental ballad, "with entirely new dresses and machinery:" but such things had no existence in the reign of George the first; and the regular theatres of Paris have entirely escaped the visitation of those frightful monsters.

We must at length close our analysis of this translation; which is accompanied by a very good edition of the original, many useful notes, and a large assortment of imitations by *Regnier*, *Boileau*, *J. B. Rousseau*, *Voltaire*, and other French authors. In every point of view, it must be considered as a very valuable acquisition to French literature.

ART. II. *Essai sur l'Organisation de l'Arme de l'Artillerie*, &c.; *i. e.* An Essay on the Organization of Artillery-Force. By General LESPINASSE, Member of the Conservative Senate. 8vo. Paris. Reprinted at Canterbury by Rouse, Kirkby, and Lawrence; and sold in London by Richards, and Egerton. 1808. Price 5s.

THIS essay consists of three parts, the first of which relates to what the author calls the *materiel de l'artillerie*, or the pieces of ordnance themselves, and their ammunition, &c.; the second to the *personel de l'artillerie*, or the sort of individuals who ought to compose the men and officers of the artillery, &c.; and the third to the plan of instruction which ought to be given at the school for preparing youths for the artillery service. In the first of these parts, the General commences with an historical account of the organization of field-artillery, from the earliest use of that arm to the conquest of Italy by the French, and of the changes which have taken place in it. He supposes the armies of France in time of war to amount collectively to 360,000 men, exclusive of the artillery and engineers; four fifths of them, or 288,000, to be infantry; and one fifth, or 72,000, to be cavalry. He makes the former consist of twenty four divisions of 12,000 men each, and the latter of twelve *reserves* of 6,000 men each. To each of these divisions of infantry, he assigns a certain portion of foot-artillery, with two 12 pounders, two four-pounders, and two six-inch howitzers; and of horse-artillery with four eight-pounders, and two six-inch howitzers; or for the total of 288,000, he allows of foot-artillery 48 twelve-pounders, 48 four-pounders, and 48 six-inch howitzers; and of horse-artillery, 96 eight-pounders, and 48 six-inch howitzers. For each division, he allots the same

number of pieces of ordnance in the park of Artillery, properly equipped, and in readiness to march, in order either to replace such of the others as may be lost or rendered unserviceable, or to double their number, if necessary. He also allows to each division the same number and description of pieces in a moveable depôt in rear of the park, equipped in like manner for marching. To each division of infantry, then, of 12,000, are allotted 36 pieces of ordnance of the descriptions and calibres just specified for field service, and 864 pieces for the twenty-four divisions.

For each *reserve* of cavalry, consisting of 6,000 men, he allows four four-pounders and two six-inch howitzers, and an equal number in the park; together with the same number of pieces in the moveable depôt in the rear of the park: or 18 pieces in all for each *reserve*, and of course 216 for the twelve *reserves* of 72,000 men.

General LESPINASSE thus makes the number of infantry in the French armies bear to that of their cavalry the ratio of 4 to 1, and assigns for field-service three pieces of ordnance for every thousand men in the one as well as in the other; and two divisions of the former, with one *reserve* of the latter, compose an army of thirty thousand men.

It is necessary here for us to point out to our readers a manifest inconsistency between the first table or *état*, No. 1. and the text, as well as the third table No. 3. at the end of this work, which the editor and printer has entirely overlooked. In page 16 of the essay, the author expressly allots twelve four-pounders and six six-inch howitzers for each *reserve* of cavalry, or 144 four-pounders and 72 six-inch howitzers for the whole twelve *reserves*; and in the third table (or *état* No. 3.) he assigns to them pieces of these very calibres: but in the first table, 144 eight-pounders are inserted, instead of the same number of four-pounders for these twelve *reserves.*

For field-service in mountainous countries, the General apportions the same number of pieces for each division of 12,000 infantry: but he substitutes three-pounders instead of fours, and howitzers of the calibre of 5 inches and 6 lines instead of those of six inches. A three-pounder, however, is a very trifling, and for the most part an almost useless gun.

In page 31, the author makes some observations respecting pieces of large calibres for batteries of position, and then proceeds to the second part of this essay, or to what he calls '*l'organisation du personel de l'artillerie.*' Under this head he makes a variety of just remarks, for which we must refer our military readers to the work.

General

General L. proposes, for the whole artillery service of France, including that of her foreign and distant possessions, eleven regiments of foot-artillery, consisting each of 20 companies, and eleven regiments of horse-artillery, consisting each of ten companies; with 20 companies of artificers or workmen, and 24 companies of armourers. Independently of the *état-major* of a regiment of foot-artillery, amounting to 18 persons of different denominations, he makes each company in time of war consist of 118 individuals, officers included; and of 83, in time of peace; and exclusively of the *état-major* of a regiment of horse-artillery, amounting to 13 in number, he makes each of its ten companies contain 101 persons in time of war, and 72 in time of peace.

For the composition of the companies of workmen, pontonniers, and armourers, as well as for other particulars, such as the organization of the equipages of artillery, &c. we must recommend a perusal of the essay itself; which consists more in details than in instructive observations relative to the use of the several species of ordnance in various circumstances, and their application to different services.

In the third part of this essay, which relates to the plan of instruction for young gentlemen educated for the artillery, we find several good and useful observations: but we do not see the advantages that would result from the writer's proposed scheme of incorporating the *corps du genie*, or of Engineers, with the artillery. On the whole, however, we regard this performance as well intitled to the attentive perusal of military men, and especially of officers belonging to that particular branch to which it relates.

ART. III. *Claire d'Albe*, &c.; *i. e.* Clara d'Albe, by Madame DE COTTIN, Author of Elizabeth, Matilda, &c. 2 Vols. 12mo. Paris. Reprinted by Colburn, London. 1808. Price 10s. sewed.

THE story of this novel is simple, and may be concisely related. Clara, the heroine, at the early age of fifteen, is united, at the desire of a dying father, to M. *d'Albe*, a most worthy and amiable man, but who is between fifty and sixty years old. After having lived together for seven years in the enjoyment of great harmony and mutual esteem, which are essentially promoted by the birth of two children, the lady begins to discover that she is susceptible of certain delicious and indescribable sentiments, which her husband had failed to excite, and of which the idea is awakened in her bosom by the glowing beauties and universal rapture of a rural spring.

At this period, M. *d'Albe* introduces into his family a distant relation, his ward, a youth of nineteen, inexperienced, impetuous, romantic, remarkably handsome, and highly sentimental. The guardian and benefactor of this dangerous inmate, having the highest opinion of his wife's prudence, virtue, and knowlege of the world, takes extraordinary pains to induce her to direct the instruction of Frederic; labouring to inspire the pupil with feelings of love and reverence, and the teacher with tenderness and indulgence. The consequences may be divined without the spirit of prophecy. The old gentleman winks very perseveringly for a long time: but when at length his eyes are opened by some expressions which accidentally fall from Clara in the delirium of a fever, he resolves to prevent immediate danger by banishing Frederic from his house; and to eradicate the unfortunate attachment from the heart of both the lovers, by resorting to a very shallow artifice. He induces his wife to suppose that Frederic, in his new residence, has formed a new attachment; and he causes it to be reported to Frederic that Clara has been, in his absence, peculiarly gay and contented. Both are much shocked at the intelligence: but the accidental discovery of its falsehood by the impetuous young man drives him on a sudden to the house of M. *d'Albe*. Arriving at the approach of night, he found the idol of his soul at the bottom of the garden, prostrate at the urn of her father. An *éclaircissement* speedily takes place; the afflicted and emaciated lovers, worn out by the prolonged torments of agonizing sensibility, and believing themselves to have arrived at the term of their mortal existence, feel that the purity of conscious virtue, and the pride of magnanimous self-denial, are yielding to very different sensations, to

"Far other raptures of unholy fire."—

Frederic's pressing exhortation to Clara, to taste 'that supreme felicity which awaits them in a future life,' is understood by her in the sense intended by him, but she warns him that the responsibility will belong exclusively to him, and he frankly undertakes it.—She soon afterward expires, dishonoured and penitent, having written, with her dying hand, an intercession with her husband in favour of Frederic; who disappears, and, after having lamented in disguise at her funeral, flies to be no more seen.

Madame de Cottin informs us that this story is actually true. The principal facts may probably have happened in many instances, but we are somewhat sceptical in regard to the *characters*, and to several of the minor circumstances. At our advanced

advanced age, it might appear presumptuous to decide on the probability of the catastrophe itself in its detail; we shall therefore content ourselves with stating it to be, as far as we know, without precedent: but we are by no means disqualified from forming a tolerably correct judgment as to the conduct which a husband of sixty-two (a premature period for the commencement of dotage) would observe towards a wife forty years younger than himself, who was undergoing the temptations to which Clara was exposed. The ignorance and carelessness of M. *d'Albe*, on a subject that so nearly concerned him, are the more astonishing, because he was possessed of peculiar advantages for observation, according to the old and just notion that two heads and two pair of eyes are better than one. Mademoiselle *Adèle de Raincy* happened to be on a visit in the family, for the express purpose of captivating the young man, whom she found interesting, and who was by no means insensible to her charms. This accomplished lady had taken a portrait of Clara, on which she was desirous of receiving Frederic's opinion:

'He looked at her work, (says Clara in a letter to her friend Eliza) and praised her skill, but with a half-smile, which did not escape Adela, and of which she asked the meaning. Without listening to her or answering, he continued to look at the portrait, then at me, then again at the portrait, and so alternately. Adela grew impatient, and wished to know what he thought of it. At last, after a long silence,—"It is not Madame *d'Albe*," he said. "Indeed," interrupted Adela, colouring, "what fault do you find in it? Do you not recognize all her features?"—"I admit that all her features are there; and if they are all that you saw when you contemplated her face, you ought to be satisfied with your performance."—"What more then do you require?"—"What do I require? that it should be felt that there are figures which art can never represent, and that at least it should be conscious of its insufficiency. Those beautiful amber locks, though touched with skill, exhibit not the brilliancy, nor the softness, nor the undulation of hers. I do not see on that white and delicate skin, either the colouring of the blood, or the down that covers it. This uniform complexion can never recall that of which the colours change as quickly as thought. Here is indeed the heavenly blue of her eyes: but I see only their hue; it was their expression which ought to have been given. This mouth is fresh and voluptuous like hers: but the smile is unvarying, and I look in vain for the expression which should follow it. Those movements, noble, graceful, and enchanting, which are displayed in her slightest actions, are here still and inanimate.....No, no, lifeless features can never represent Clara; and when I do not see a soul, I cannot recognize her."—"Well," said Adela, out of humour, "try to paint her portrait yourself. I will have nothing more to do with it." Then, abruptly throwing down her pencils, she rose and departed. Frederic's eye followed her with a look of surprise; then, while a sigh escaped him, he

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he said: "How much have I been mistaken. Seeing her so beautiful, I thought that this woman must bear some resemblance to you; but to my misfortune, my eternal misfortune, I see that you are unique."

Can it be believed that such a rhapsody should be uttered in the presence of any third person whatever, without finding its way to the ears of the husband? Or is it possible that an ardent girl of sixteen, wounded in her affection by the marked preference of another to herself, and mortified as an artist by a criticism equally unjust and absurd, should keep silence on such an occasion?—We do not pretend to know how *these* matters may be "managed in France:" but we are strongly persuaded that, if M. *d'Albe* had resorted to a jury in Westminster Hall for the price of his wife's honour, a very slender compensation would have been deemed sufficient.

It is still more extraordinary that the heroine herself, a model of superior sense, as well as of the most refined virtue, though repeatedly assailed by these furious compliments, and fairly warned of her danger by a discerning correspondent, continues equally unconscious of her own situation and of the sentiments of Frederic, till the irresistible opportunity of a *tête-à-tête* by moon-light draws from him the most unequivocal declaration. — The inconsistencies of the story, however, are too glaring to require any farther exposure; and indeed expressions employed by the fair author herself, in her preface, appear to prove that she was somewhat ashamed of this production. She states that it was composed in a fortnight, and that she neither had the leisure nor took the pains to revise it. She adds—'I know very well that the public have nothing to do with the time in which it was composed, and therefore they will do right to speak ill of my work if it is found to be fatiguing; but *if it would be still more fatiguing to me to correct it, I have done right in leaving it as it is.*' We were sorry to meet with language of this kind, (which is far from being in the best style of French vivacity,) in the preface of so celebrated a writer as Madame DE COTTIN, whose example may appear to countenance that pertness of manner which is often mistaken for wit. The public are justified in expecting the best efforts of those who write to entertain them; and that work, which it would be too fatiguing for the author to make as perfect as his talents will permit, ought in general to be confined to his own portfolio.

Den.

ART.

ART. IV. *Malvina*, &c.; *i. e.* Malvina, by Madame DE COTTIN, Author of *Claire d'Albe*, Elizabeth, &c. preceded by Memoirs of the Author's Life. 4 Vols. 12mo. 1l. Boards. Colburn, London. 1808.

NOTWITHSTANDING that the productions of this ingenious writer have excited the most lively interest, and commanded the most general approbation, among those who are best qualified by experience to judge of this species of composition, we will acknowlege for our own part that a single trait of original character, and one leaf taken from "the romance of real life," outweigh, in our estimation, almost all the fictitious narratives to which Imagination has given birth in her happiest moments. We do not indeed mean to assert that every scrap of anecdotic detail must necessarily be intitled to our attention: on the contrary, the character described must be truly original, and worthy of accurate observation; and the events related must consist of something more than those every-day occurrences, which are indifferently encountered by the most anima'ed poet and the tamest of his commentators, the most exalted hero and his meanest biographer. We were satisfied, however, that the mind of Madame DE COTTIN, full of force and sensibility, would present a striking portrait to the painter who should undertake her likeness; and we had formed expectations that a lady of a certain rank, who resided at Paris during the greater part of a tremendous and interesting revolution, could hardly have failed, either in her own person or among her connections, to be so affected by it as to have supplied some facts which we must learn with avidity, and remember with satisfaction.

Such of our readers, therefore, as are regularly conversant with their Circulating Library, will hear with some contempt that we inverted the order, in which it is customary for them to peruse the pages of a novel. Instead of beginning with the last volume, and consulting the preceding only for the purpose of throwing light on such points in the denouement as may require explanation, omitting altogether every thing in the shape of preface, advertisement, introduction, or *notice*, we actually possessed ourselves of all that is to be gathered from this volume concerning Madame DE COTTIN, before we asked a single question about the fate of Malvina. The memoir is indeed scanty and imperfect; it informs us of little more than the maiden name of its subject, which was *Ristau*; and that she was married, at eighteen, (according to the wish of her father, who was a merchant at Bourdeaux,) to a rich banker at Paris, who was also a relation. Her husband left her a

beautiful widow, at the age of twenty-two. She resided for some time with a lady to whom she was warmly attached, who was also a widow, and she devoted much of her attention to the education of two daughters of her friend: but it does not appear that Madame DE COTTIN herself ever was a mother. In the month of August, 1807, this accomplished writer died at Paris, at the early age of thirty-five.

This short account, dated London 1808, is drawn up by M. *Boileau*, who for some time filled the situation of tutor to the sons of Madame DE COTTIN's brother in law, the joint-occupier of the hotel in which she resided with her husband. He had necessarily many opportunities of forming a judgment on the state of her mind; and his remarks are curious, inasmuch as they point out the source, to which we may fairly trace many particular passages in her works, as well as the general turn of thought prevailing in them. Thus it seems that the interest, which she took in superintending the instruction of her friend's children, suggested to her mind the very fact on which the whole history of Malvina depends. That heroine is made to promise her dying friend, that she would consider herself as the parent of her orphan daughter, whom she solemnly vowed never to abandon; and the incompatibility of this promise, with a marriage to the man whom she ardently loves, creates all the embarrassment and affliction that succeed. Malvina, too, was, like the author, a childless widow; whose heart, deeply sensible to the impressions of friendship and affection, was yet ignorant of the more powerful emotions of irresistible love.

'Sincerely attached, (says M. *Boileau*, in speaking of the author,) to the man to whom she had been united, (*auquel* ON *l'avoit unie*,) she filled all the duties of a wife with a fidelity the most scrupulous, and the truest earnestness. Like *Claire d'Albe*, she had searched through all the sentiments of the human mind for every thing that might contribute most to the happiness of her husband; she would have given her life for him: but I think I am not far from the truth in saying that her heart had never been acquainted with love. The almost super-human ideas which her ardent imagination had inspired, of the irresistible and delightful empire of a lively passion, made her often suspect that her lot was not filled as it might have been, and transported her into an ideal world, where she hoped to find the happiness which she considered as here withholden from her. Yet these reveries, dangerous to a heart less idolizing virtue, produced no change in the evenness of her mind,' &c.—

'However little we may have been acquainted with this extraordinary woman, we see her in every one of her works. They are so many effusions of a heart the most pure and the most susceptible of love, which, *fearing that it might allow itself to be subjugated by a fatal pas.n,*

passion, and yet forced to quench the thirst of love by which it is devoured, at first creates to itself imaginary objects, and then raises itself from the creatures of its imagination to its creator.'

From all these expressions, and from various parts of Madame DE COTTIN's own productions, we are convinced that she must have possessed uncommon strength of principle, to resist the seductions of imagination; and that in feebler minds the remedy would only have exasperated the violence of a most dangerous disease.

The story of Malvina abounds with the most glowing pictures of all that can excite these powerful sentiments: but we experience some tediousness in the progress of its events, and the termination is effected by means the most improbable. The scene is laid in Scotland; and the characters (with the exception of the heroine alone) are British. The hero, Sir Edmond Seymour, though intended to be the most amiable of mankind, appears to us to be the least attractive hero of romance. His brutal violence, and ungentlemanly blustering, are as revolting as his cruel forgetfulness of the wife to whom he is hardly united before he outrages her by infidelity, unfounded jealousy, and selfish debaucheries. We can by no means reconcile Malvina's ardent affection for such a man, with her previous knowlege of his character.—The satirical powers of Madame DE COTTIN are displayed to great advantage in the portraits of Mrs. Birton and her visitors: but we detect some of that ignorance of English society, which occasionally betrays itself in all foreign works that relate to it. What will our countrymen say to the sudden *déportation* of an English gentleman to the East Indies, on no better foundation either in law or policy, than that *Milord Stafford, Mistriss Birton*, and a few other persons of rank, have secretly denounced him to government as an advocate for French principles? And how much greater would be the consternation of our fair country-women, if English husbands had the power of dissolving their matrimonial contract, by an instrument executed by themselves alone, called an *acte de Cassation?* Yet these preposterous iniquities (which we hope it will never be in our power even to express by any English phrase,) are coolly mentioned in a single page, as familiar occurrences among us.

A posthumous work of Madame DE COTTIN, which is promised to the public, will be received by us with pleasure; since the productions of her pen cannot fail to be highly interesting, though in a moral view they may be intitled only to a very mixed and qualified approbation.

Den.

ART.

ART. V. *Leontine de Blondheim*, &c.; *i. e.* Leontine de Blondheim. By AUGUSTUS VON KOTZEBUE. Translated (into French) from the German, with Notes, by H. L. C. 3 Vols. 12mo. Dulau and Co., London. 1808.

THOUGH we had assisted in the mournful ceremony of conducting *Clara d'Alle* to the peaceful tomb, we were frequently tempted to believe, while perusing the pages of M. KOTZEBUE's novel, that we had again encountered that lovely heroine, under the name of *Leontine de Blondheim*, transplanted to the sombre forests of Esthonia from the fertile and sunny plains of Touraine. Both are married at an early age, to men much older than themselves, in deference to paternal authority; both are disappointed in their matrimonial prospects, and feel that vacuity of mind which leaves ample room for the impressions of unlawful love; to both, an amiable and interesting admirer presents himself, and virtue and happiness are endangered by seductive opportunity. The melancholy fate of the ardent French beauty is already known to our readers: but the Russian lady is saved at one time by her own prudence, and at another by a very seasonable *heureusement*.—We have resolved, however, not to attempt any analysis of this story, which is too complicated, and too replete with incidents, to be susceptible of abridgement within our limits: it will suffice to observe that the outline is much more ably filled up than in the parallel novel to which we have alluded; and that the state of Leontine's affections is on the whole very naturally traced, and explained on consistent principles. Some strange sentiments, some coarse reasonings, and some whimsical refinements of feeling, do indeed occasionally appear, after the usual manner of German tragi-comedy; and a circumstance is introduced of the most revolting nature, and wholly unnecessary to the conduct of the story, of which it infects all the parts and poisons the conclusion. The reader must make an effort to forget this disgusting ingredient, before he can allow himself to be pleased by the otherwise attractive materials which are provided for his entertainment.

We propose here to exhibit this versatile author in a point of view in which he has not been often seen. His plays, his romances, his sentimental journies, and the childish biography of his early youth, have invested him with a notoriety which, if not absolutely discreditable to him, has always bordered on the ridiculous. The letter, which we now translate, will prove him to be capable of fulfilling, with sobriety and discrimination, the important duties of a moral instructor. The occasion of writing it appears sufficiently on the face of it. An aged clergyman addresses

addresses to his beloved pupil the advice which his situation and opinions appear to require:

"You give me pain, my young friend. Your letters had already made me suspect what is confirmed by those of a respectable man who lives at Revel, and is much attached to you. You have not a good reputation; and, which is worse, you do not appear to regret it, doubtless because you believe that your beneficent innovations * and your noble ideas have drawn that misfortune upon you. Do not deceive yourself; in this world, good people are sometimes ridiculed, but seldom are hated. I think I can perceive the cause of the hatred which you have incurred, in the inclination to satire which I have, from your earliest youth, vainly combated. You cannot hear any thing either false or absurd, without immediately exposing it, and always with a degree of bitterness. Already this unfortunate fault has frequently endangered your life; yet, the moment afterward, you again indulge it with as much freedom as before.

'Allow your old master once more to enjoy his antient privileges; allow him to recall to you a proverb which says that the world rather pardons a bad action than a good joke (*bon mot*). Suffer fools to pursue their course with impunity, as you let a drunken man pass you in the street without even a thought of diverting yourself at his expence.

'If an epigram could do any good, if you could say, I sacrifice myself to make others better—But no, on the contrary you do but imitate them: fools as they were, you change them at once into obstinate and vindictive fools, and your recompence is a bad name.

'I hear you answer: "What does that signify to me? I act well; and if I am ill treated, so much the worse for those who misunderstand me; I speak and act according to my own conviction."

'My young friend, this is not enough; a bad character, even when undeserved, is always a great evil. Certain moralists pretend, it is true, that virtue ought to suffice for itself, without even caring about all that surrounds it. Such maxims belong to inexperience or selfishness; such virtue is fit only for the deserts of the Thebaid.

'Are you really better than other men? then make virtue amiable by your example, though it should cost you the sacrifice of a few *bon-mots*, and some lively and ingenious sayings. The esteem of your fellow-citizens, the confidence of the unfortunate,—the friendship, in a word, of a multitude of persons who dread wit only when it is not joined to goodness—these will be your reward.

'But you will say to me—"I am young and rich, and I find resources enough in myself, to dispense with other men: why then should I submit to them?" Ah! dear Maurice, (permit me still to call you by that name which preserves to me the rights of a father over you,) no man, however powerful, can say on this earth, that

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* *Wallerstein*, to whom this letter is addressed, had enfranchised all his vassals. We are happy to find, in a note by the translator, that all the nobles of Esthonia and Livonia have lately concurred in the same measure. *Rev.*

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he does not stand in need of other men; and on how many occasions may the judgment of the world be afflicting in its consequences! Stop at the first example which offers; suppose for a moment that Mademoiselle *de Blondheim* had not been to you an object of indifference; suppose that you had perceived in her the woman destined to form the happiness of your life; and that you had owed to your bad reputation alone the refusal which your mother has received. Consider now, what influence that reputation, of which you seem to think so slightly, might have on the whole remaining part of your life.

'I should be fearful of offending you, if I endeavoured to justify this letter. Maurice knows my paternal tenderness towards him. He forms, with my daughter, all that I hold most dear and love best in the world: I must, then, be permitted to speak to him with frankness, when I tremble for his happiness.'

His young friend stands forwards in defence of his own opinions, and displays much spirit, ingenuity, and good sense; but all the distresses which afterward persecute him result from the neglect of his reputation. The whole correspondence between these two friends, in the unimpassioned parts of the work, abounds with just observation. We select but one remark more:

'O my friends, what a fault is committed in the education of men! Who even thinks of teaching them, in childhood, to distrust their first judgments? Yet tell me what it is that determines their first impressions? Here, it is a face that displeases us: there, it is a little aukwardness of manner, perhaps only a dress which is not quite fashionably cut; we have heard something to the disadvantage of one, and judge by what we hear; another drops a word in opposition to our ideas, and because his opinions are not ours, we deem him more wicked than ourselves; for it is thus that men think—their own course is alone right, their own understanding is alone correct, their own reason is alone infallible; and all of us, like the tyrant of antiquity, have our bed of iron, to which every man must conform, on pain of being mutilated.'

Notwithstanding the many faults of KOTZEBUE, few authors have been gifted with a more powerful talent of affecting the feelings by minute traits, and sudden turns of reflection. The regret of Leontine, a girl scarcely fifteen years old, when she leaves the protection of her indulgent father, with a husband to whom she feels no strong attachment, and her childish exultation at the idea of entertaining that beloved father as a guest in her family, are here represented with a degree of delicate pathos which rivals the pencil of Mackenzie. Her faded appearance, also, after three years of unhappy marriage, is contrasted with the rosy health and lively *naiveté*, with which she had before graced the gay circles of youth, fashion, and beauty, in a manner exquisitely touching. In truth, it would be scarcely too much to assert that KOTZEBUE is deficient in none of the re-

requisites for forming a novelist of the highest order, except *good taste*:—but to the production of a complete and lasting effect, how fatal is that single deficiency! Den.

Art. VI. *Honorine d'Userche*, &c.; *i. e.* Honorine d'Userche, Saint Anne, and the Ruins of Yedburg, by Madame de Charriere, Author of "Letters from Lausanne," &c. 3 Vols. 12mo. 15s. sewed. Colburn, London.

On taking a retrospect of the labours which have most recently employed us, it seems to us probable that, since the first appearance of the Monthly Review, no single number has been so much occupied with novels, romances, and tales, as the Appendix which we now have the honour of presenting to the public *. Were we extremely partial to productions of that nature, and had we imbibed from them the spirit of easy gallantry which they are so well calculated to inspire, we might be tempted to recommend ourselves to their fair heroines and authors, who are perhaps generally to be considered as the same persons, by insinuating that our severer studies have terminated not only in fatigue, but in disappointment also; that wisdom has fled from the schools of philosophy to the amiable *côteries* of female erudition; that truth has learned to speak the language of the graces; and that morality, throwing aside the prudery of maxims and the formality of system, now delights to clothe herself in the flowing drapery of agreeable fiction. These compliments, however,—which, to speak the truth, would be in some danger of losing all their effect by the aukward manner in which our inexperience might present them,—would run a still farther risk of encountering suspicion with respect to their sincerity, if some surly rival were to deny our claim to all merit in the choice on which we wished to plume ourselves, by proving that the light and attractive literature, to which our attention has been so much confined, has not been selected by any voluntary preference on our part, but has been forced on our consideration by a necessity which it was utterly impossible for us to influence.

It is certainly true that, in the reigning state of *non-intercourse* among the nations, and when the threatened embargo of the whole world has been disinterestedly enacted and rigorously enforced by the only power which can be ruined by it, the literary manufactures of our enemies have been as studiously withholden from us as their silks, their porcelain, and the fruit of their vineyards. Nearly all the more consider-

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* "*Necdum finitus Orestes:*"—see also Art. X. of this Appendix.

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able productions of their skill and ingenuity have been kept exclusively to themselves: but some light cargoes, through the enterprise of contraband traders, or under favour of the protections of King Louis, or possibly with the secret connivance of the autocrat himself, have from time to time been *run upon our coast.* It might be worth while to inquire how it happens that, for one bale of philosophy, politics, or criticism, we find ten of historical romance, or adventures purely fictitious; and the speculation would receive various solutions, according to the variety of established opinions. The sturdy English patriot would feel it his duty to maintain that the depraved and frivolous manners of Paris are incapable of giving birth to graver and more important essays; the refined politician would probably suspect the crafty Napoleon of a design to divert the minds of his adversaries from "the deliverance of Europe" to events still more fanciful and improbable; while the political economist, faithfully attached to the smuggling hypothesis, would discover that the prevalent taste for reading in England has been alone consulted by the purveyors of foreign literature, and that the supply has, as usual, been accurately apportioned to the demand. Perhaps the plain matter-of-fact-man may not be very far from the truth in supposing that the American merchants, who have lately visited Paris, unwilling to expose their trunks to confiscation by loading them with numerous volumes, have not scrupled to alleviate the fatigues of their journey to London with the pages of a novel, which has escaped the search at the custom house, unmolested in their great-coat pocket.

In whatever manner the fact is to be explained, we sincerely hope that this commerce will not be supported by a return of similar artieles. The novels of British growth, which have lately issued from the press, are wholly incapable of standing the competition of the foreign market, in point of excellence or durability:—as to value, indeed, we might *undersell* any nation on earth. As novelists, our countrymen have succeeded but rarely, though sometimes in a very high degree; while France, from the days of *Marivaux* to the present time, has been able to boast the liveliest and most amusing talents for every sort of romance. However defective in a moral light, however improbable in their incidents, or injudicious in the conduct of their story, the French novels have scarcely ever failed to display some well-sketched traits of character, some sensible and pointed observations, some interesting sentiment, or at least considerable gaiety and felicity of style.

To all these attractive qualities, Madame DE CHARRIERE has rather more than ordinary claims. Mesdames *St. Anne* and

and *Estival* are exceedingly well contrasted in the second story, and the Marquis *de la Touche* is an admirable portrait in the first:—but we confess our want of sagacity in discovering the moral inferences, which she appears anxious to connect with the facts that compose her fables. The adventures of Honorine are related by an abbé, for the sake of proving that the liberty of the press ought to be strictly confined, in regard to the expression of religious opinions: but the calamities which befall her, and which are indeed of too distressing a nature to form the subject of a fictitious narrative, are wholly independent of the atheistical notions unhappily imbibed by her and her youthful admirer. Again, the moral intended to be exemplified in *Sainte Anne* is neither more nor less than this,—that young ladies are likely to be much more rational as well as amiable, if their education be disencumbered of the troublesome discipline which is necessary to instruct them in the arts of reading and writing. This opinion is enforced by a great variety of conversation and argument; and the heroine is as lovely, and as ignorant of those accomplishments, as her mother Eve:—but the destinies of Madame DE CHARRIERE's child of nature are not in the least affected by her simplicity of character.—In *the Ruins of Yedburgh*, also, we have an evident attempt to inculcate some moral truth, though what it is we are really at a loss to discern. Each of the tales, however, certainly contains interesting parts, which prove that the capacity of the fair author is fully equal to much higher efforts. We think that she is rather too fond of dwelling on the mutual affection of young playfellows of different sexes, which imperceptibly ripens into uncontroulable passion, from the innocent familiarity of their childish years. We despair of seeing this subject more successfully treated than in the *Annette and Lubin* of *Marmontel*; yet in the whole collection of his moral tales, it is only once introduced.

Den.

ART. VII. *Atala*, &c.; *i.e.* Atala, or, The Loves of two Savages in the Desert;—and René. By FRANCIS AUGUSTUS CHÂTEAUBRIAND. 12mo. 6s. sewed. Colburn, London. 1808.

IN our forty-first volume, page 326, we briefly noticed a translation of Atala which had appeared in this country; and we remarked that the wild and peculiar imagery exhibited in its pages, and evidently copied at first-hand from the face of nature itself, atoned in some degree for the improbability of the story. Had we then seen the original work; we should have

been justified in adding that the style, which M. CHÂTEAUBRIAND confesses that he polished with uncommon care, harmonizes admirably with the affecting simplicity of the sentiments. Of this excellence, however, our translation might perhaps not present a more correct idea than that which has been already before the public; and therefore we shall confine our attention to the history of *René*, as being the only new matter contained in this little volume.

The readers of Atala will remember that the recital of the blind old sachem, Chactas, is confided to the ear of his friend and son-in-law, René, an European, who had settled among the Natches, and who perished in the dreadful massacre of 1727: but the author has now undertaken to relate the history of the European himself, and to describe the state of mind which prompted him to the strange measure of banishing himself from his country, and seeking refuge in the bosom of savage society. The secret had long laboured for utterance; which his lips always refused to give, till the attentions of Chactas, and the religious admonitions of a respectable missionary, drew from him the painful disclosure.

René was the younger son of a father who bore no affection towards him, and found on earth no kindred feeling, except in the breast of his sister Amelia. To her he was most tenderly attached, but perfectly indifferent to all other objects that surrounded him. A warm temper, and a natural enthusiasm of disposition, finding no vent in the common occupations of life, and preying on themselves alone, formed an unsettled, romantic, melancholy character, easily disgusted with every thing within its reach, and anxiously panting for unattainable felicity. After having travelled over the countries most calculated to feed a solitary and sombre habit of reflection, René returned to France; and, on visiting his sister and only friend in the convent in which she resided, his mind experienced a dreadful shock from the repulse given by her coldness and reserve to his unaltered affection. Thus the last bond which tied him to society was broken. He now attempted various projects of independence; which having terminated in disappointment, and left only regret behind, he resolved to put a period to his existence. Some necessary previous arrangements induced him to write a letter to Amelia, who instantly fathomed his design, and flew to him in order to prevent its execution. She recalled him to reason and comfort, and passed some months with him, at first with pleasure, but afterward under the apparent influence of extreme dejection; and she suddenly quitted his house, informing him by a letter that she had resolved to take the veil. René anxiously desired to prevent her design,

sign, but at length consented at her request to be present at that awful ceremony, for the purpose of acting as father, and giving her away to the heavenly bridegroom:

'Supported by two young nuns, Amelia knelt on the lowest step of the altar; they then came to seek me, that I might fulfil the paternal functions. At the sound of my faltering steps in the sanctuary, Amelia was near fainting. I was placed by the side of the priest, to present the scissars to him. At that moment, my former feelings revived, and were on the point of bursting forth, when Amelia, recalling her courage, darted at me a look full of so much reproach and sorrow, that I was overcome by it. Religion triumphed; my sister took advantage of my agitation, and boldly stretched forth her head. Her beautiful hair now fell on all sides under the consecrated steel; a long stuff robe replaced her worldly ornaments, without making her appear less interesting; the cares of her brow were concealed under a linen bandeau: and the mysterious veil, the double symbol of virginity and religion, was fixed on her shorn head. Never did she look so beautiful; the eye of the penitent was fixed on the dust of the earth, but her soul was already in heaven.

'Amelia, however, had not yet pronounced her vows, and, in order to die to the world, it was necessary that she should pass as it were through the tomb. She now reclined on the marble, and the winding sheet was spred over her; four flambeaux marking its four corners. The priest, with his stole on his neck, and his book in his hand, began the office for the dead, and the young virgins continued it. O joys of religion, how great are ye, but how terrible! They had constrained me to kneel, near this mournful preparation; at the moment a confused murmur rose from beneath the sepulchral shroud; I bent down, and these terrific words, heard by me alone, struck on my ear: "God of mercy, may I never rise from this bed of death: but mayest thou load with thy favours a brother who has never shared my criminal passion!"

The ceremony was however consummated: but the dreadful communication naturally produced so severe an effect on the acute feelings of René, that he fled from his country, and buried himself for life in the boundless forests of North America; where, still haunted by melancholy reflections, he was often incapable of sharing the duties or enjoying the pleasures of his new associates. At the moment of closing his narrative, he received intelligence from his native land, that his sister, after thirty years of monastic exclusion from the world, during which she had exercised all the virtues of her holy station with unceasing ardor, had died of a disorder occasioned by attendance on the sick.

Such is the story of René: on which we find ourselves spared the trouble of offering an opinion, because it is reviewed by the missionary who hears it related; and whose

observations we shall adopt as being just in the main, though perhaps our own would have been more indulgent:

"Nothing in this detail," said he to the brother of Amelia, "merits the pity which is shewn to you. I behold a young man, with his head full of chimeras, displeased with everything, and withdrawing himself from the duties of society, in order to indulge in useless reveries. To see the world in an odious light does not constitute a superior man: but the hatred of mankind and of life rather proves that our views are not sufficiently enlarged. Extend your speculations, and you will soon be convinced that those evils, of which you complain, are mere nothings. Your sister has expiated her fault: but, if I must here declare my opinion, I fear that, by a dreadful act of justice, the avowal which proceeded from the bosom of the grave has in its turn troubled your soul. Why do you remain in the depth of the forests, where you waste your days, neglecting all your duties? Solitude is not fit for him who does not live only in the presence of his creator; it redoubles the powers of the soul, while it deprives them of the means of exercise. He who has received faculties ought to consecrate them to the service of his fellows; if he suffers them to be useless, he is at first punished by secret misery; and sooner or later heaven showers down on him a formidable chastisement."

Den.

ART. VIII. *Ode Pindarique*, &c.; *i. e.* A Pindaric Ode, addressed to the Nations which are groaning under the tyrannical and oppressive Yoke of that Scourge of Humanity, who calls himself Emperor of the French. On occasion of the noble and glorious Insurrection of the Spaniards against that Devastator of Europe. Dedicated, by special permission, to his most Christian Majesty, Louis XVIII., King of France and Navarre. By M. LENOIR, Professor of the Language and Belles Lettres of France, at London. 8vo. pp. 15. 1s. Dulau and Co. 1808.

THE unexpected and magnificent spectacle, which has been exhibited by Spain, warmed the heart of M. LENOIR (as he informs his most Christian Majesty in his dedication) with 'the desire of *placing himself in the first rank of lyric poets*, to celebrate the glory of that nation, to excite others to imitate her, and to concur with her in the confusion of her enemies and those of Louis the Eighteenth.' His motto is appropriate, and is taken from *Rousseau*'s celebrated Ode to Fortune, *Des vœux outrés, des projets vastes*, &c. The cause of Spain is indeed calculated to warm the coldest heart; and the history of her glorious exertions for the last few months, whatever may be their actual termination, will equally abound with the most important lessons of political wisdom, and the most splendid examples of magnanimity and virtue. It is a theme which deserves and challenges, and will we

trust employ, the noblest talents of the historian and the poet.

Yet it is unnecessary to inquire, on the present occasion, whether M. LENOIR be thus highly endowed, because his lyre is almost wholly silent on the subject of that event which he concurs with *Bonaparte* in styling the Spanish *insurrection.* In his zeal to overwhelm that unprincipled conqueror with invective (though, indeed, the '*monstre digne du supplice*'—'*lâche assassin*'—and '*vil oppresseur des rois*' of his poetry, fall short of the more glowing prose so copiously poured forth in his title-page);—in his anxiety to rouse Germany and Italy to resistance, and more particularly to recall deluded France herself to a sense of her duty, and of the happiness which she has forfeited by renouncing the Bourbons;—he appears to have entirely forgotten the hopes and interests of Spain:

'*L'amour sacré de la patrie,*
Aux fiers enfans de l'Ibérie,
A donc fait entendre sa voix:
Ministres saints des Euménides,
Enfin de tes trames perfides,
Ils s'arment pour venger les Rois.'

With these lines is the cause of Spain dismissed: but we confess that our views are much less enlarged; and that, instead of considering the peninsula as a mere instrument for restoring the power of the Bourbons in France, our hopes and fears have been limited to the prospect of rescuing the independence and securing the freedom, with the happiness, of Spain herself.

In enumerating the subjects severally touched in this ode, we omitted one which, being treated with much animation, we subjoin as a fair specimen of the poetry. It is an address to Italy, which introduces the fate of Pius the VI., and the coronation of Napoleon:

'*Quel peuple eut jamais tant d'injures,*
A venger sur ses oppresseurs?
Quel sol a vu plus de souillures?
De plus infâmes ravisseurs?
De profanations des temples;
De crimes qui n'ont point d'exemples;
D'embrasemens, d'assassinats;
L'âge, la foiblesse et l'enfance,
Objets de l'affreuse licence,
De démons vêtus en soldats?
Hé! quoi! de leur fureur impie,
La tombe n'a pu garantir
La tête du Sixiéme PIE*!*
Ha! dors en paix, sacré Martyr!

Quoiqu'ils nous semblent déplorables,
Hélas ! tes destins vénérables,
Du moins ont-ils été soustraits
A la sacrilége contrainte,
De profaner l'onction sainte,
Sur un Chef souillé de forfaits.

' Tyran, trop digne de la foudre,
Vas ! perds l'espoir fallacieux,
Qu'il soit Chrême qui puisse absoudre
Front comme le tien odieux.
Des Rois la Majesté sacrée,
Par les peuples n'est révérée,
Qu'autant qu'ils sont leurs bienfaiteurs :
Mais sache qu'il n'est diadême,
Qui garde d'un juste anathême,
La tête des usurpateurs.'

We have no doubt that the poem concludes with a correct statement of the wishes and intentions of the exiled royal family of France. Their *ci-devant* subjects are the parties to whom this consolatory assurance is addressed by M. LENOIR :

——*' Loin que leur bonté tarisse,*
Elle attend le moment propice
Pour vous pardonner leurs affronts.'

Den.

ART. IX. *Histoire de Fenelon*, &c. *i. e.* The History of *Fenelon*, composed from Original Manuscripts. By Mr. L.-F. DE BAUSSET, late Bishop of Alais, Member of the Imperial Chapter of Saint-Denis. 3 Vols. 8vo. Paris. 1808.

IN the world of letters, and in the annals of the church, no name has attracted more veneration and esteem than the illustrious subject of the present work: but those who would be acquainted with all his worth, the powers of his mind, his virtues, his services, his sufferings, and all that was exalted and dignified in his deportment, should have recourse to these ample and gratifying volumes.

The first great trait of his history is the important charge intrusted to him, of forming and instructing the mind of the eldest son of the Dauphin. The entire devotion with which he gave himself up to this arduous undertaking, the conduct of it, the various labours by which it was signalized, and the success with which it was attended, are detailed with great clearness, method, and copiousness in the opening part of this performance, and excite the highest interest of the intelligent and reflecting reader.

His

His present biographer justly observes of *Fenelon*, that his memory is as dear to foreign nations as to France herself; that his principal works have been translated into all languages; and that unanimous consent has pronounced them to be the most proper for fixing the regards of rising generations, and inspiring youth with the love of virtue: as adapted, beyond all others, to embellish the fancy and to purify the taste, to enlighten the reason of mature age, and to diffuse a charm and an interest over the closing years of life.

'It is given,' he adds, 'to some men of genius to impress on their works that character of force and grandeur which subjugates the mind, and commands admiration: but *Fenelon* has had the singular felicity of finding friends in all his readers. In perusing his productions, and more especially his letters, we seem to listen to him, and to be in converse with him; he admits us, without intending it, into the secret of his perfections; and if we admire the superiority of his genius, we are more affected by the charm which belongs to his character.'

The *ci-devant* prelate, to whom we are indebted for these interesting volumes, acquaints us that he has been so fortunate as to have at his disposal a variety of manuscripts which preceding biographers had never seen, or had neglected to use; and which impart information relating to the estimable archbishop, that ensures to his memory fresh claims on public respect and gratitude. The pages before us amply justify their author in the declaration which he here makes.

Among the institutions which, in the period of *Fenelon*'s youth, contributed to the advancement of learning and piety, the recently formed congregation of St. Sulpice stood distinguished. This body having been illustrated by the education of *Fenelon*, some of its traits, as they are sketched by the present writer, will be viewed with interest by the reader:

'The regimen of this society was as different from that of the Jesuits, in regard to the temper which it inculcated, as to the object for which it was instituted. It confined itself to the functions which were necessary to the success of its vocation; shunned warfare of all kinds; and regarded edification and instruction as its sole province. Destined to form ministers for the different orders of the hierarchy, it cherished the spirit which became the priesthood. It sought to give the candidates a turn for serious studies, and directed their labour and exertions to attainments strictly professional.—The conductors happily exemplified in their own deportment the wise and disinterested maxims which they professed. Though their association was voluntary, their submission to their ecclesiastical superiors was without bounds; and in no circumstances, however difficult or delicate, did they ever swerve from this subordination, which formed one of their characteristic traits. Firm

to their own principles, they cultivated peace and good understanding with those from whom they thought differently. It was a maxim with them to dread glory as a dangerous shoal; and they studied as much to avoid celebrity, as others strive to acquire it. Frequently consulted by those who were high in power and favour, and consequently enjoying great credit, they kept aloof from ambition, as much as others fly from servitude. They were never seen to mingle in any shock of parties, and had respect only to the opinions and decisions of the church. Their piety was genuine, simple, and natural, without effort and without ostentation; it consisted wholly in sentiment; and they knew how to infuse it into the numerous youth by whom they were surrounded.'

The reader who is acquainted with *Fenelon* will be sensible how admirably his fine and susceptible nature was calculated to be impressed by the rules and maxims of such a community; and will be able to trace to his education in it the distinguishing features of his character, the tenor of his conduct, the cast of his sentiments, and the complexion of his subsequent destiny. Writing while in this House to his uncle, the not less pious than brave and gallant Marquis *de Fenelon*, who had undertaken the charge of his education, he gives an account of the ascendancy which its excellent director M. *Tronson* had obtained over him. Between the pupil and the preceptor, an attachment was formed which ended only with their existence. *Fenelon* through life was true to the principles of St. Sulpice; and neither the storms to which he became exposed, nor the vain frowns and impotent strokes aimed at him by power, ever cooled the regard of his venerable instructor. Speaking of him in the letter in question, the ingenuous student says: "Though my sincerity and openness of heart towards you seem very perfect, I fairly acknowlege, without the fear of making you jealous, that I am still more open with M. *Tronson*; and that I can scarcely persuade myself to confide to you the intimacy which unites us. Assuredly, could you listen to our conversations, and see how I lay my whole heart open to him, and what divine instruction he imparts to me, you would no longer recognize your own work, but would see that God had signally aided the design of which you had laid the foundation."

In this school of genuine and elevated piety, the ardent mind of *Fenelon* formed and cherished a design which will surprize most of our readers, and strike them as extravagant. It was nothing less than that of joining the mission to Canada, for the instruction of the barbarous natives in the truths of the Gospel. Being opposed in this scheme by the authority of his uncle the Bishop of *Sarlat*, he soon afterward solicited to be sent on a similar errand to the Levant; and

and the following singular letter to the same uncle shews how much he was enamoured of this scheme :

" Various trifling accidents have till now hindered my return to Paris : but at length, my Lord, I go,—I had almost said fly. In contemplating this journey, I meditate another more extensive. The whole of Greece opens itself to my view : the terrified Sultan retreats ; already the Peloponnesus is free, the church of Corinth flourishes anew, and the voice of the Apostle is there again heard. I transport myself to these fairy scenes, and amid their precious ruins I seize the spirit of antiquity together with its most precious monuments. I seek for the Areopagus, where St. Paul announced to the sages of the world the unknown God ; the profane shall follow the sacred, and I shall not disdain to descend to the Piræus, where Socrates (qu. *Plato?*) digested the plan of his republic. I climb the double summit of Parnassus ; I crop the laurel of Delphos, and revel among the delights of Tempe.

" When shall the blood of the Turks mix itself with that of the Persians in the plains of Marathon ; and leave Greece to religion, to philosophy, and to the fine arts, which demand it as their country !

. . . . . *Arva beata*
Petamus arva, divites et insulæ."

While the inspired youth glows with evangelical zeal, his fine genius discovers the liveliest veneration for the great masters and models of classical times. The rest of the letter is in a strain wholly pious.—This design was never carried into execution : but an occupation somewhat analogous was found for him by M. *de Harlai*, Archbishop of Paris, whom his fame had reached, and who named him Superior of the New Catholics, and of the Sisters of Magdalen of Traisnel, while he was yet only twenty-seven years old : an employment, observes this author, which was usually intrusted to ecclesiastics who had been tried by long experience, and who had grown old in the most delicate functions of the ministry. The object of this institution, in which the sisters were bound by no vows, was to confirm the new converts, and to supply instruction to those who were desirous of becoming proselytes. The recent conversion of M. *de Turenne*, and the well-known disposition of Louis XIV., had given fresh celebrity to this establishment ; which induced *de Harlai* to look out for a distinguished person as its superior, and to fix on the Abbé *de Fenelon.* We are told that the affinity which his new office bore to his original plan made the Abbé enter on it with great satisfaction ; and it is remarked by his biographer, that if he had not the same dangers to encounter, nor the same sacrifices to make, he had a task not less arduous to perform : ' for it is,' he is pleased to say, ' often more difficult to triumph over error than idolatry, and to eradicate

opinions which have been adopted as being more pure and correct, than to dispel superstitious extravagancies which neither seduce the mind nor gratify self love.'

About this time, in consequence of the recommendations of his uncle the Marquis, *Fenelon* formed those connections to which were owing his future high elevation, and the singular persecutions and reverses which it was his destiny to undergo. He was introduced among others to the Duke *de Beauvilliers*, to *de Harlai*, and to *Bossuet*. The instincts of genius led the young ecclesiastic to cultivate the latter of the two prelates; and it certainly was a fault in him almost wholly to neglect the other as he did, who could not conceal his chagrin on the occasion, but took an opportunity of thus addressing *Fenelon*: "M. *l'Abbé*, you are desirous of being forgotten, and you shall be forgotten."—*Bossuet*, it is said, was struck from the first moment with the merit of the young abbé; who in his turn venerated the great and powerful prelate as a person whose virtues, lessons, and examples, recalled to his mind the fathers of the first ages. He directed at this time the studies of *Fenelon*, and manifested every mark of regard and esteem for him.

It was also about this period that the Bishop of *Sarlat* resigned, in favour of his promising nephew, the canonry of Carenac, worth from 3 to 4000 livres a year; the only preferment that was enjoyed by *Fenelon* till he reached the age of forty-four.

Ten years of the abbé's life were occupied in superintending the community of female converts; an employment, it must be owned, somewhat hazardous for a man in the prime of his days: but it requires little of religion or of philosophy to discern that it presented no real danger to a person of the sublime views of *Fenelon*. Honour and ambition would have been sufficient to guarantee him against those propensities, which from his tenderest years he had been taught to check and mortify; and we find moreover that this humble, and as it were almost mechanical, occupation had not in any degree the effect of contracting his mind.

It is as a fine genius, as an exquisite moral writer, and as a character of consummate beneficence, that *Fenelon* is principally known out of France: of the intended missionary, and of the superior of female converts, few persons have ever heard; and many of our readers, we doubt not, are equally strangers to another similar office, which in consequence of his exalted piety and religious zeal he was invited to undertake, and which he seems to have assumed with ardour. He was living all this time in the closest intimacy with *Bossuet*; and he was usually one of the guests who were invited by the great

Prelate

Prelate to share his retirement at Germigny: where the repasts, the walks, and the intervals of study were devoted to improving conversation. *Bossuet* was then justly regarded as the first theologian as well as first sacred orator in France; and by him was *Fenelon* recommended to Louis XIV., to be employed in converting the sectaries of Poitou and Saintonge. This mission formed part of those clumsy and odious measures, by which the vain and shallow monarch had been led to believe that he should annihilate protestantism in his dominions; and it is with concern that we see the venerated name of *Fenelon*, who belonged to mankind, implicated in such a business: but when we view his conduct in the execution of it, we find only new cause for admiration. If he were under the impulse of a zeal with which we cannot sympathize, he captivates us by his ingenuousness, benevolence, and charity.

How agreeably is the mind impressed, when it learns that the first petition which the young evangelist offered to his proselyting sovereign, on being introduced to him previously to his departure, was to remove the troops and all the trappings of war from the districts within his mission. The request was granted, and the missionaries proceeded to the scene of their labours. The associates of *Fenelon* belonged like himself to families of rank. The generous and magnanimous conduct which has just been stated, and the very idea of persons of such consideration quitting situations of ease and enjoyment in and about the Court, in order to discharge the humble and painful duties of missionaries, struck the people with surprize, and disposed them to listen favourably to their instructions. It is well known that these districts were the strong places of Protestantism. The inhabitants had expected to see in the new preachers, effeminate, pampered, haughty priests; 'such,' says this writer, 'as they had been described to be by the protestant ministers, in their eternal declamations against the *new Babylon*: but they found in them men who came to share in their poverty, who took an interest in their concerns, who relished their simplicity, who accommodated themselves to their manners, and who sought to ameliorate their condition by all the efforts of beneficence.'

We pass over the theological methods which were adopted to reclaim the heretics of Poitou; and we shall only observe that the point which the ingenious *Fenelon* selected for his attacks was the invalidity of the orders of the protestant ministry. Great success seemed to attend the labours of these meritorious missionaries: but the sagacious Abbé was not to be deceived by false appearances; nor would his ingenuousness

genuousness allow him to countenance imposture. He candidly states that distrust, and considerations purely human, occasioned most of the conversions; and that in vain had he caused all the apparatus of war to be removed from the view of the terrified multitude, since the relations of violences committed in other provinces had filled them with alarm. "Were it proposed to them," he says in a letter to *Bossuet*, "to abjure Christianity, and follow the Koran, you have only to shew them the Dragoons." We would recommend the whole of this account to the consideration of those who would dragoon our fellow-subjects of the sister-island into right notions of religion.

Ardent as beyond all question was the piety of *Fenelon*, it seems to have been very remote from fanaticism; as appears from the pleasantries in which he indulges, on alluding in the same letter to the remonstrances of the minister *Seignelay*, against his dispensing with some deviations from catholic uniformity in the new converts. We find also that he had grown weary of his employment; and that he more than suspected that at least the immediate effects of his zeal and exertions were the reverse of beneficial. "Do not," he says, "forget our return, when you see M. *de Seignelay*. Speak as from yourself. If he keeps us much longer at so great a distance from you, *we may go so far as to dispense with the Ave Maria, and perhaps fall into some grievous heresy*, in order to obtain us a happy disgrace, which may lead us to Germigny: that would indeed be a squall which would cause us to experience a charming shipwreck." In the serious part of the same communication, he tells the Bishop that the attachment of the Huguenots to their opinions was inveterate: but that on the appearance of suffering, they lost all their firmness; that they were obstinate against the truth, and prone to hypocrisy. "The remains of this sect are falling into an indifference in regard to all the external forms of religion, which ought to make us tremble. They have so often violated their most solemn engagements, that scarcely any tests are left of a sincere conversion; we have nothing to do but to pray to God for them, and not to become weary of instructing them." Such are the dismal effects of persecution! It excites a disgust even for religion itself, creates a disposition in favour of indifference, and prepares the public mind for the labours of the sceptic and the infidel!

Fenelon was now very shortly recalled; and it is said that soon after his return he was even nominated to the bishopric of Poitiers, but, owing (as his biographer conjectures) to the enmity of the Archbishop *de Harlai*, the nomination was withdrawn before it was made public. The Bishop of *Rochelle*, who

who had witnessed his successful and meritorious labours in his diocese in reclaiming heretics, besought Louis XIV. to allow him to appoint *Fenelon* his coadjutor: but it was whispered to the King that he was a Jansenist, and the aged prelate's request was refused.

We now arrive at the period of the greatest interest in the life of *Fenelon.* At this epoch, the Duke of Burgundy, eldest son of the Dauphin, had attained an age which required the care of a Governor. Louis XIV., it is remarked by the present author, was influenced by one sentiment only in the choice, his sole wish being to put the youth under the most virtuous man in his court: but in searching for virtue alone, he had the good fortune to find a man who was also endowed with all the requisites for forming a great Prince. This was the Duke *de Beauvilliers*; of whom a very highly coloured picture is here drawn. His intimacy with *Fenelon* would alone afford a strong presumption that the artist does not greatly flatter, but he is indeed borne out by the testimonies of cotemporaries. To the Duke was left the nomination of all the persons who were required to concur in the young Prince's education; and on the day immediately following his own appointment, he proposed to the King, and obtained his consent, that the Abbé *de Fenelon* should be Preceptor. Amid the sounds of congratulation which now hailed his high fortune, the pious and salutary accents of real friendship on the part of one individual accosted his ear, and rivetted his attention. Every man, whom unexpected exaltation surprizes, should peruse the honest and solemn letter which M. *Tronson*, the superior of St. Sulpice, addressed to his old pupil on his elevation.—The persons employed in the education of the young Prince entered on their functions in September 1689; when *Fenelon* was no more than thirty-eight years old.—Never, it is said, was an instance of union like that which reigned among the instructors of the Duke of Burgundy. They had but one heart and soul, and the soul was that of *Fenelon.*

Often as the subject has been attempted, yet the following remark is so correct that we are induced to submit it to our readers:

'Such,' says this writer, 'was the extraordinary charm of *Fenelon*, and the irresistible ascendancy which he obtained over all who approached him, that no difference of age, no pre-eminence of rank and dignity, nor even superiority of skill and attainments in matters which were not familiar to him, prevented his friends from becoming his disciples, and interrogating him as an oracle invested with the authority of guiding their views, and disposing of their affections This is the idea which all his cotemporaries give of him; and they are the less to be suspected, because many of them either entertained opinions

which

which were dissimilar to his sentiments, or displayed undisguised enmity towards him.'

We are not, then, at a loss to divine the causes of the storm which drove him from court, and kept him from it during the remainder of his life.

The biographer observes that *Fenelon*'s high appointment would naturally call forth in his breast the most noble feelings, and the most beneficent purposes. 'His employment was that of educating the future head of a monarchy which had reached the highest splendour;—the absolute master of twenty millions of men, whose happiness or misery would depend on the personal character of the sovereign. How must this idea have affected such a mind as that of *Fenelon!* He saw that he was about to ensure the gratitude or to expose himself to the reproaches of many generations.' Extremely unpropitious, however, was the nature of the youth whom he was appointed to instruct; and it is said that imagination cannot figure to itself a subject which could afford greater scope for the ameliorating efforts of his genius and benevolent turn. History represents the Duke of Burgundy as displaying in infancy all the symptoms of a perverse nature;—invincible obstinacy, a revolting pride, irascible propensities, and the most violent passions, are described as its odious features: but they were joined with a great capacity for acquiring all kinds of knowlege. "He was born terrible," says *St. Simon*; "his behaviour made all who beheld him tremble."

'The preceptor soon perceived that his pupil would make rapid progress in every branch of attainment: but the difficulty, which engaged all his attention, was how to moderate that soul into the constitution of which so much violence was woven; to free it from this dominion, and yet to retain all its noble and generous qualities; to form as it were a new moral creation; to render his pupil such a Prince as his genius had conceived for the good of humanity, and to realize the fond notion of virtue on the throne.

'*Fenelon* was sensible that on the due execution of his arduous charge depended the happiness of many millions of people; and what method did he adopt to ensure it? He resolved to observe at every moment the character of the young Prince, to follow with calm and patient attention all the variations and changes of his violent temperament, and to make the lesson always grow out of the fault itself. His education thus became a series of acts rather than of instructions; and the pupil did not anticipate his lessons, because he did not foresee the faults into which his unbridled humour would hurry him. Thus admonitions and reproaches were always the necessary and natural results of the excesses to which he abandoned himself.'

The public are in possession of the elegant fables and dialogues which he composed for this purpose. It was also a part of the

the plan, for the governor, the preceptor, the instructors, officers, and domestics of his establishment, whenever he gave the rein to his outrageous passions, to observe the most profound silence towards him: to refrain from answering his questions; to turn their looks another way while they were waiting on him; and in order to make him sensible that they perceived how much he had degraded himself, he was treated as an unfortunate being whose reason had forsaken him. They took from him his books, and means of instruction, as being no longer useful to a person in his sad situation; and he was left to his own reflections, to regret and remorse. Thus abandoned, and solitary, becoming sensible of his excesses and of his ingratitude, he would throw himself at the feet of his preceptor, and beseech and obtain forgiveness. His promises were at first soon violated, and he was too quickly seen again giving way to those extravagancies which had cost him so much compunction and humiliation. It could not be the work of a short time to ameliorate a nature so inauspicious: but one favourable symptom appeared very early in the course of this discipline; viz. a clear conviction on the part of the pupil, of the heinous and degrading nature of his excesses, accompanied by an ardent desire to remedy them; and it became evident that with time they would disappear.

'In these violent combats of an impetuous nature with premature reason, the Prince distrusted himself, and called in honour to aid his resolutions. Two originals of engagements of this kind are yet preserved, which were deposited by him in the hands of *Fenelon:*

"*I promise, on the faith of a Prince, to the Abbé Fenelon, to do instantly whatever he shall order, and to obey him the moment he shall forbid me any thing; and if I fail herein, I shall submit myself to all sorts of punishment and dishonour. Given at Versailles the 29th of November,* 1689. (Signed) Louis."

"*Louis, who again promises better to keep my promise, this 20th September; I beseech M. de Fenelon still to preserve it.*"

'The Prince who formed these engagements of honour was no more than eight years of age, and already perceived the force of the magic words, *faith of a Prince*, and *Honour.*

'In these precious moments, when the royal youth poignantly felt his errors, *Fenelon* was accustomed in the most affectionate manner to soothe his troubled mind, and to inspire him with confidence in his own strength.'

In concluding his account of this part of the Prince's education, the writer observes:

'By means of this sort, happily combined, by a continued series of observations, by patience and care, the preceptor at length attained the object of gradually breaking the violent character of his pupil, and of calming his impetuous passions. *Beauvilliers* and *Fenelon* directed all their solicitude and exertions to realize this design; they succeeded, and were remunerated for it: for history shews that, of all the

Princes

Princes, he who was the least flattered by his instructors, and to whom the most harsh and cutting truths were told in his infancy and youth, retained the most tender regard for the virtuous persons who presided over his education.'

No reflecting reader will be surprised that *Fenelon*, formed as it would appear beyond most men to delight the social circle, yet entertaining such extensive views of the importance of his charge, should become a recluse in order to devote himself to its duties; nor did he decline any labour, however humble, which his situation required. He corrected the themes and translations of his pupil; and he constructed a Latin and French dictionary, in order to give him more correct ideas of the force of the terms of the former language, and drew his examples from the best Latin and French authors. 'This work was composed under the eye of the pupil, who engaged in it with the master. The latter frequently appeared to search for a word which he knew the former had recently learnt; who then suggested it to him, and who enjoyed a triumph on being able to supply his instructor with a more apt and happy word than any that had immediately occurred to him.'

If proofs were wanting of the solid learning of *Fenelon*, they are to be found in this work: but they are not needed by the classical readers of his compositions. The biographer says with truth that he wrote Latin not only with facility, grace, and elegance, but that it received from him 'the impression of his sensibility, and of the vividness and brilliancy of his imagination.'

The statements of the astonishing proficiency of the royal scholar would appear incredible, did not all the accounts of the time record his premature talents, and were not the judgment and good faith of *Fenelon* far beyond all suspicion.

'At the age of ten, the Prince wrote Latin with elegance, and translated the most difficult authors with an exactness and a felicity which surprized the best judges; he was perfectly master of Virgil, Horace, and the Metamorphoses of Ovid, and was sensible to the beauties of Cicero's Orations. At eleven, he read Livy throughout, and began a translation of Tacitus which he afterward finished. The Abbé *Fleury*, attesting these facts, says that his mind was of the first order, and that he was not contented with superficial knowlege, but sought to penetrate to the bottom of every thing: his curiosity was immense.'

The laudable pains taken with his religious education are here detailed. Closing the relation of them, the author asks,

'What must we think of instructors who were able to store the mind of a youth of fourteen with all that is essential in religion, whether we regard its doctrines or its history; with all that most enchants in mythology, and which supplies the principal subjects of literature and

and of the fine arts; and with all the leading facts of antient and modern history? He had been taught with precision the elements of several other sciences. It was not easy, said the estimable and correct Abbé *de Fleury*, to find in the whole kingdom not merely a gentleman, but any man, better informed than the Prince.—At eighteen, his letters were cited for the ease and good taste which they displayed. This testimony was borne to them by Madame *de Maintenon*.'

The victory which had crowned the labours of *Fenelon* in his high charge astonished the court, which could not comprehend how the short space of a few years could have subdued so unmanageable a character, and converted into virtues those dispositions which were so alarming. The accounts of the talents and attainments of the Prince, we are told, surprized even *Bossuet*, who had a great distrust of such premature geniuses. He was anxious to satisfy himself on the subject, and desired that it might be contrived that he should have an interview with the Prince. The prelate, having questioned him on the subjects connected with his education, could not help testifying his admiration; and he foretold that the reputation of the Duke of Burgundy would not, like those of so many others, vanish at his entrance into life.

In making some sensible and candid reflections on the different results which attended the respective educations of the Dauphin and the Duke of Burgundy, and on the parties engaged in each of those undertakings, the historian observes 'that the rigid and austere virtue of *Montausier* might intimidate, or at best might less attract a child than the even and unassuming behaviour of *Beauvilliers*, who was as indulgent to others as he was severe towards himself; whose whole conduct bespoke the purity of his soul; who had no passion but for virtue; and who did not covet glory.' In the same manner, he suggests that the lofty *Bossuet* could employ himself only on elevated objects, and was unable to descend from his heights, in order to place his instructions on a level with the capacity of an infant; while *Fenelon*, with an imagination less towering and more playful, of a soul of greater sensibility, and of a character more patient and flexible, was alive to one interest only, to one thought and one aim, that of giving a good King to France, and placed his glory in the happiness of a generation which he should never behold. The contrast is similar between the two divines, in the respective works which they composed for their pupils. Is it to be supposed, says the writer, that a Prince only fifteen years old, of a narrow capacity, and of extreme timidity, which was the character of the Dauphin, was capable of following the rapid march, or rather the bold flight of *Bossuet* in the *Histoire Universelle*, and of comprehending

hending that vast picture, each trait of which is an expression of genius, and supposes attainments and habits of reflection which belong to few men? 'Fenelon, in the plan, style, and composition of his Telemachus, has diffused a charm which after the lapse of a century is still fresh; it is the first book which is placed in the hands of youth; and we love to peruse it in advanced age. Singular destiny of a performance intended for the heir of a throne, to become the delight of men of all ages and of all conditions! It is obvious that *Bossuet* has addressed himself less to his pupil, than to the enlightened men of every period and country: he adorned his frontispiece with the name of the son of Louis XIV., but this vain homage has not deceived either cotemporaries or posterity. The discourse on Universal History was not adapted for its purpose, but it will descend to future times as the fairest monument of the genius of the writer.'

This comparison gives considerable insight into the characters of the two men; they were not unequal in powers of mind: but the one was an *ambitieux* who sacrificed every thing to his glory; while the other had his God, his country, and his duty foremost in his consideration. In another article, we shall be called to exhibit this contrast to an extent which will be most painful to all those, who have been thrown into raptures by the unexceptionable works of the Bishop of Méaux.

We now approach the close of the golden days of *Fenelon*'s life; and we are in future to behold him greatly and unjustly suffering,—the victim of the bad passions of hypocrites in high religious stations,—oppressed through the narrow views of shallow rulers and jealous courtiers,—humbled in the eyes of his generation,—but securing the brightest triumphs in the judgment of the discerning of his own and of future days, and fixing eternal infamy and disgrace on his unprincipled opponents.

[*To be continued.*] **Jo.**

Art. X. *La Princesse de Wolfenbuttel*, &c.; *i. e.* The Princess of Wolfenbuttel, by Isabella de Montolieu, Author of Caroline of Lichtfeld. 2 vols. 12mo. London, Colburn. 1808.

Though Madame de Montolieu has neither stated the facts on which her story is founded, nor invested it with the fashionable title of *an historical romance*, it has more peculiar claims to that appellation than most works of the kind which have fallen under our examination. The page of Russian history,

tory, indeed, has confined itself to the plain recital that Alexey, the son of Peter the Great, married the Princess of Brunswick-Wolfenbuttel; who, failing to captivate his insensible heart by a lovely person and an accomplished mind, died of grief occasioned by his neglect and barbarity: but private anecdotes and whispered reports have given a different termination to her story. Like Jephtha's daughter, she is said to have escaped without the sacrifice of her life, and to have retired, during the evening of her days, to the secure solitude of far distant mountains. According to this statement, a fictitious death and a mock-funeral withdrew her from the observation of her ferocious husband; she found her way secretly to France; and at one of the ports in that country, she adventurously embarked for the rising colony of Louisiana. There she resided unknown and unsuspected, till a serjeant, named Maldac, recognized her person, which he had seen at St. Petersburgh, and threatened detection, unless she would consent to bestow her hand on him. The proposal was accepted, and they migrated to the isle of Bourbon, whence they were obliged to return to France in 1752, forty-one years after the marriage of the princess with the heir apparent to the throne of Russia, and thirty-seven after her elopement from him. Time, however, must have laid his hand gently on her, since she was recognized by Marshal *Saxe* in the gardens of the Thuilleries, who procured for her husband the government of the isle of Bourbon, and promised to keep her extraordinary secret. She lost her husband, and a child whom she had by him, and is supposed to have taken refuge with the Duke of Brunswick her nephew.

Some of our readers may have met with this very singular story, which is to be found in the Annual Register for 1776, into which it was copied from the Gentleman's Magazine of the same year. The only authority for it is that of a gentleman, who is said to have known her in the isle of Bourbon, and to have offered her pecuniary assistance in France: but his name is suppressed. It is added that the illustrious personage afterward resided at Huntingdon, and received much attention from the neighbouring gentry.

This report is the foundation of the novel before us, or rather it is the novel itself. The embellishments and alterations are very slight; the serjeant becomes a French chevalier; and the homely name of *Maldac* is changed into *d'Auban*. This gentleman had accidentally met the princess in a wood, where she had wandered with a single companion of the chace, before her unfortunate marriage; had been deeply affected by her beauty at that time; and had afterward found it necessary to leave St. Pe-

tersburgh, where he had resided as an officer in the fleet of Peter the Great, on account of some indiscretion in defending her character from a calumny propagated by Alexey. By a fortunate concurrence of circumstances, he sees her at almost every resting-place on her journey, and directs his course to the same final point. The story is related, in a very unaffected and pleasing manner, in a series of letters addressed by him to his friend *Bellisle*, and another series clandestinely transmitted by her to a female friend at Brunswick; and it is diversified by the romantic attachment formed between *Agatha*, her confidant and companion, and *Jaminsky*, a Polish gentleman, on whose domain they happen to be intercepted. It will be read with great interest.—We observe something striking and almost humorous in the disappointment experienced by *d'Auban*, on his first approach to Louisiana, where he had expected every thing that was grand and beautiful; and a few extracts from this part of the letters shall close our sketch:

'When we left Pensacola, in following the shores of Western Florida, we all waited with impatience for the prospect of that Louisiana, of which we had formed so magnificent an idea; our imagination represented to us a picturesque coast, smiling banks, rich plains, immense forests; and we had proposed to choose, as we sailed, the place that should please us best, and would be most convenient for our establishment. But we found our expectation cruelly deceived. From Pensacola we sail along a coast from fifty to sixty leagues in length, low, dry, and formed of barren sand, on which we now and then perceive a stunted pine, and a few meagre thorns.

'The captain cast anchor on the most barren and dismal part of the coast: we there found a small number of miserable cabins, where lived some men half naked and half starved, the miserable wrecks of a former colony. This view nearly made us all lose our courage; it was a presage of a sad futurity; and our hopes vanished before the afflicting reality. Many of the emigrants had almost determined to embark in a vessel which was sailing from Bilaxi back to Europe.

'The captain revived our courage—"Stop," cried he, "till you have seen New Orleans; this horrible Bilaxi is not our destination." We suffered ourselves to be persuaded, and remained.——

'At last, we reached the mouth of the famous Mississippi, which is divided into several branches; the bank is generally flat and low, and appears, as well as the greater part of the coast, to be recently formed from deposits of the sea and the rivers: hardly any stones are to be seen there; the soil is composed of sand, rushes, and rotten wood, such as the Mississippi collects in its course from its unknown sources, and casts into the ocean, after having run over an immense extent of country. All that marshy soil produces only a prodigious quantity of rushes, which increase from year to year, and become impenetrable; the wood floated by the river stops in this heap of reeds; the sea-scum and sand fill up the interstices; and thus that new and moist earth is extended to a great distance, which forms, opposite to

the mouth of the river, large islands peopled by a thousand species of insects and reptiles, which in the hot season infect the air by their poisonous exhalations.'

The travellers had still the hope of New Orleans to animate them, but

'When the captain announced to us that we had reached our destination, we rubbed our eyes with astonishment, seeking to discover where this much-talked-of New Orleans was. On the eastern bank of the river, and in one of the turns which offers an easy anchorage to vessels, we espied a number of scattered cabins, constructed of branches and rushes; a few among them appeared to be made of brick and wood, and had something of an European physiognomy; the loose soil of that country, as they told us, does not allow of any other style of building. Such was the capital of Louisiana.'

This lively and sensible passage is an excellent lesson for the expectations and hopes of emigrants.

Den.

ART. XI. *Les Amours Épiques,* &c.; *i.e.* Epic Loves, a Poem in Six Cantos, containing a Translation of the Episodes on Love which have been composed by the best Epic Poets: by F. A. PARCEVAL GRANDMAISON. The Second Edition, revised and corrected, augmented by two thousand Verses, with a preliminary Discourse, and followed by several Pieces translated from Homer, Milton, and Ariosto. 8vo. pp. 370. Paris. 1806. Imported by De Boffe. Price 8s.

IT is not often that we have seen a book composed on a more singular plan than this compilation. M. GRANDMAISON has formed the bold project of placing the six great masters of epic song in competition with each other; not as the historians of hostile nations and rival heroes, not as the sympathising minstrels of sanguinary combats and hardy adventures, but in the soft character of pastoral poets, dwelling with delight on the description of rich and lovely scenery, and exhausting their imagination in reflecting the torments and the extasies of love. He has also conceived a device for combining into a single poem all that they have sung on this captivating subject; and he really appears to think that he has succeeded in producing a perfect unity of action, when in fact he has only preserved the unity of place. He certainly is of opinion, also, that his personages are brought together with considerable ingenuity, and that the parts of his poem are connected by an easy and natural association: but of this point the reader shall judge from a statement of the manner in which his *dramatis personæ*, the poets, are introduced and retained on the scene.

In the Elysian fields, as described by Virgil, (of which the poem opens with a most beautiful picture,) where the good are happy, and the *manes* still remember with pleasure their pursuits on earth, '*one day* all the people of the shades assembled to hear the most affecting verses ever inspired by heaven.' This is the sole preparation for what follows; and in consequence of the expectation thus formed, without any conversation on the subject, or any time wasted in idle compliments, or disputes about precedency,

'*Six poëtes prenant leurs lyres magnifiques,*
S'apprêtaient à chanter les amours héroïques,'

like active men of business, and complaisant men of the world. Homer and Virgil, Tasso and Ariosto, Milton and Camöens, are the performers. Among the listeners, are all the heroes and all the damsels whose fame is recorded, and all the brother poets and critics, *quos Libitina sacravit.* They are excellent listeners indeed; the former never once interrupt the narrative, in order to correct it in the most minute particular, nor give vent in words to the warm feelings that must be renewed by the song; and the latter have too much politeness to quarrel with their entertainment. On a sudden,

'*Le calme règne au sein de l'assemblée immense,*
On se tait, on écoute, *Homère ainsi commence.*'

When he has finished,

'*d'un accord unanime*
La foule applaudissait à son talent sublime,
On admirait Achille, on admirait Hector;' &c.

and Tasso immediately began. He was also fortunate enough to succeed in his endeavour to please, and

'*de ses vers élégans et flatteurs,*
Fit admirer à tous les charmes seducteurs.'

Then M. GRANDMAISON addresses Ariosto, and thus directs him:

'*Tu parles en ces mots.*'

Again the audience are as much in raptures as any company that ever attended an amateur concert. Then "Milton prepares to sing, the first of men," and meets with a most flattering reception:

'*Des accens de Milton les mânes enchantés*
Applaudirent ses vers par les muses dictés."

No time is lost between the acts, for Virgil instantly steps forwards—

'*Il*

'*Il prélude*, on l'écoute; *il commence en ses mots.*
" *Oh! comment exprimer les transports, le délire,*
Que Virgile inspirait en maniant sa lyre!'

Last comes the Lusitanian bard:—

'*Il commence*, on l'écoute.'

At the conclusion of his song, the *manes* do not seem quite so much lost in admiration as on the former occasions, for they immediately begin to consider which of the six poets is intitled to the greatest share of applause, and, like well-bred critics, come to no decision.

Can any thing be imagined more clumsy and inartificial? Would it not have been easy to avoid the tiresome repetitions above copied? Might not the slighted lovers have consoled their wounded feelings, by pouring out their sorrows in some secluded spot, under the shade of a willow-bower, while the happy were renewing their terrestrial enjoyments? Might not Dido and Armida have found pleasure in becoming the mutual confidants of their disappointment, while the young Medoro boasted of his glorious conquest, as he does in Ariosto, and Rinaldo proudly recounted his heroic firmness in subduing the emotions of love and fear, displayed in the perilous enchanted wood?

Then what a motley groupe is invited to the concert! In a Pagan elysium, we encounter whole troops of Christian heroes, with the Mohammedan sorceress Armida, and the puritan of Cromwell's time, accompanied by Adam and Eve. The list of epic beauties is less extended than it might have been;

'*C'est Hélène, Circé, Calypso, Penelope,*
C'est toi, tendre Didon.'—

Here we cannot avoid feeling the embarassing difficulty proposed by the Jewish lawyer; for whether Helen belonged to Paris or Menelaus, whether Circe, Calypso, or Penelope established the preferable claim to the hand of Ulysses, and whether Dido would choose to abide by her first husband, or to contest with Lavinia the affection of Æneas, who would himself be involved in a triple plerplexity,—a *triformis chimæra* —are questions of too much importance to be overlooked in a poem on epic amours. The voluptuous Armida and the inconstant Angelica would probably occasion still fiercer heart-burnings, and more widely-extended feuds.

Another circumstance may perhaps strike our readers, as likely to disturb the harmony of the meeting. Poets have never obtained credit for living together on the best terms; and we can hardly admit it to be possible that even the magnanimity of Homer should prevent him from claiming his

own property, from those who were employing it for the very purpose of eclipsing him in splendor. He had not indeed much to strip off from Virgil's history of Dido: but the Mantuan ought to have been ashamed to produce that history as his own, while Apollonius Rhodius stood among the hearers. It is, however, astonishing that Homer did not call on Tasso to refund at least one half of his characters, and one half of his fable; while Virgil and Ariosto could certainly have substantiated some considerable demands on the rest. The blind old bard would not have failed to recognize his Achilles, his Agamemnon, his Ulysses, his Nestor, and his Diomed, though re-baptized (like children purloined by gypsies from their parents) by the names of Rinaldo, Goffredo, Alete, Raimondo, and Tancredi. We are told, too, that Horace, Ovid, and Catullus were among the auditors; and in that case they must have heard their images, sentiments, and figures of speech, at every turn of his song. Tasso unquestionably had a fortunate escape from a situation even worse than that of the poor Jay in the fable, and which we can only compare to the appearance of an insolvent at a meeting of his creditors.

We have pointed out the faults of M. Grandmaison's plan with the more particularity, because they are such faults against taste and propriety as French writers pursue with the most unrelenting acrimony in foreign works: it is besides miserably meagre, and in our opinion, instead of having any tendency to connect the six cantos, it keeps them entirely distinct. They should be called poems, and not cantos: the description of the elysian auditory should be struck out; and we should be fairly told in a preface, (a poetical preface, if Mr. G. prefers it, of which his characters of the immortal bards ought undoubtedly to form a part,) what his motives and wishes have been in publishing these several translations.

Examined in a different point of view, then, they will be found to possess merit of the highest order. As *free* translations, they are generally faithful; and, as *morceaux* of poetry, they maintain a high rank for laboured elegance and polish of style. The chant of Homer describes the loves of Jupiter and Juno on Mount Ida, the fruit of the zone borrowed from Venus. It then takes a rapid survey of the Trojan war, after the death of Patroclus, transposes to that period the parting of Hector and Andromache, relates the combat between him and Achilles, and concludes with the lamentation of his widow on seeing his dead body. We are not very fond of transpositions in the Homeric story, so familiar and so interesting to all classical readers: every variation of it appears to be a departure from historic truth; and we do not like to be told

told that Hector was conversing with his wife at the Scæan gate, at a time when we *know* that he had not entered the walls, but was still balancing whether he should encounter his great enemy; from which his parents dissuaded him with a degree of pathos hardly inferior to that which marks the passionate entreaties of Andromache. This is like Tate's unwarrantable change in the catastrophe of King Lear. The translation itself, however, is really excellent; and the interview of the two sovereigns of the gods has all the force and majesty that such an august moment requires.—In the parting of Hector and Andromache, the French translator comes into competition with Pope in the finest passage of his work; and in the first two speeches, we think, he must resign the palm to our countryman: but from the description of the child's alarm to the separation, more equality appears to be maintained. The lines are so beautiful, that we shall call on our English readers (who in course know Pope's correspondent couplets by heart) to make an honest comparison, on inspection of both:

' *Ayant ainsi parlé, le héros du Scamandre*
S'approche, et vers son fils tend son bras caressant;
Mais son fils, à l'aspect du casque menaçant,
Et des longs crins dressés dont l'airain se hérisse,
Se rejette en criant au sein de sa nourrice;
De son père chéri l'aspect lui fait horreur.
Hector et son épouse ont ri de sa terreur.
Mais du casque effrayant Hector se débarrasse,
Prend son fils rassuré, le caresse, l'embrasse,
Le couvre de baisers; puis: " O grand Jupiter!
Permets, s'écria-t-il, que cet enfant si cher
Egale ma valeur, et par sa noble audace
Soit l'appui des Troyens, soit l'honneur de ma race!
Qu'on dise, en le voyant fier et victorieux
Rapporter des vaincus la dépouille en ces lieux,
Il vaut mieux que son pére, il a mieux servi Troie,
Et qu'une heureuse mère en tressaille de joie!"
' *Il lui rend à ces mots l'enfant qu'elle chérit;*
Andromaque en ses bras le prend et lui sourit,
Lui sourit en pleurant: Hector à cette vue,
D'amour et de pitié sentit son ame émue;
Et pour la consoler, la flattant de sa main;
" O ne te livre pas à ce sombre chagrin,
Tendre amie, on ne peut me plonger dans la tombe
Avant l'heure où le sort voudra que je succombe;
Egalement soumis au hasard des combats,
Le lâche et le héros sont livrés au trépas.
Mais rentre en ton palais, et rejoins tes esclaves,
La guerre à ses périls appelle tous les braves;

Hector doit les guider.'' Il dit et dans l'instant
Il resaisit le casque au panache éclatant :
Andromaque à regret retourne en sa demeure,
Regarde encore Hector, poursuit sa route, et pleure ;
Mais de sa porte à peine elle a franchi le seuil,
Sa vue a fait gémir ses esclaves en deuil ;
Tant leur ame abattue, à la terreur ouverte,
D'Hector encor vivant pleurait déjà la perte.'

Perhaps the child's sudden fright is more correctly imitated here from the verse in Homer,

Αψ δ' ἰ παῖς πρὸς κόλπον εϋζώνοιο τιθήνης
Ἐκλίνθη ἰάχων,

than by Pope, who loses the effect of instantaneous fear, by the expression "the boy *clung*."—In the same way, he seems to have been rather too delicate in suppressing the hearty laugh to which the parents were betrayed ;

Ἐκ δ' ἐγέλασσε πατήρ τε φίλος, καὶ πότνια μήτηρ.

They laughed out, as persons in distress are very apt to do, at the unexpected sight of something ludicrous. Pope does not represent this by his expression,

"With *secret pleasure* each fond parent *smiled*,"

and we prefer the French in this instance—

'*Hector et son épouse* ont ri *de sa terreur*.'

In the prayer to Jove *and the rest of the Gods*, (who are omitted by the present translator,) Pope excels not only GRANDMAISON, but HOMER. Yet the exquisite expression of the bard,

—ἣ δ' ἅμα μὲν κεφαλῇ δέξατο κόλπῳ,
Δακρυόεν γελάσασα,—

has betrayed the English poet into excessive diffusion, and unauthorized additions :

"on her fragrant bosom laid,
Hushed him to sleep, and with a smile *surveyed*,
The troubled pleasure yet chastised by fear,
She mingled with the smile a tender tear ;"

though the extreme beauty of the lines forms an excuse which cannot be pleaded for the vulgar antithesis of epithets interpolated by Cowper :

"*bitter* tears
With *sweet* smiles mingling."—

Still we think that the simplicity of Homer is more affecting, and it is finely imitated in the French,

'*Andromaque en ses* bras *le prend et lui sourit,*
Lui sourit en pleurant.'

Yet we cannot agree to barter *a fragrant bosom* for *a pair of arms.*—The remaining verses do not exhibit any decided superiority on either side, unless it should be thought that the invaluable phrase *συτροπαλιζομένη* has received a closer interpretation from M. GRANDMAISON; to which opinion we rather incline. — We are conscious of standing on slippery ground, while we make this comparison, and shall pursue it no farther.

Tasso describes the palace and garden of Armida; repeats the seductive song chanted by the lady of the lake, as well as that which proceeds from the wonderful bird; and relates the passage of the two knights to the spot on which Rinaldo lies entranced in the arms of his mistress; the sudden destruction of the magical spell, and the hero's return to duty. He also recounts Rinaldo's achievement in the haunted wood.—Tasso displays a voluptuous tranquillity, and a brilliant profusion of ornament, which are peculiarly well adapted to French poetry. We shall extract first the general description of the site and climate, and afterward that of the enchanted garden.

"*Un bel tepido ciel di dolce state*
Trovaro, e'l pian sul monte ampio e aperto," &c.
La Gerus. c. xv. v. 53. &c.

"*A peine ils ont gravi ce pénible chemin,*
Un beau ciel, un air pur, un tems doux et serein
Au sommet du coteau vient récréer leur vue,
Qui d'une verte plaine embrasse l'étendue;
Mille zéphyrs légers, dans le bocage errans,
Y recueillent des fleurs les tributs odorans;
Et leur souffle embaumé parfume cet asile,
D'où l'ordre des saisons jamais ne les exile;
Là, jamais on ne voit, ainsi qu'en d'autres lieux,
Le ciel tantôt aride, et tantôt pluvieux;
Nul hiver, nul été, nulle vapeur obscure;
Le ciel revêt toujours sa clarté la plus pure;
Là le pré, que jamais n'insulte la chaleur,
Nourrit l' herbe des champs, l'herbe nourrit la fleur,
La fleur nourrit l'odeur que la plante recèle,
Et l'ombre de la plante est une ombre éternelle:
Un palais qui s'élève en ce riant séjour,
Règne sur les coteaux et les bois d'alentour.'

We proceed with the self-denying warriors on their dangerous way:

"*Poichè lasciar gli aviluppati calli,*
In lieto aspetto il bel giardin s'aperse,
Acque stagnanti, mobili cristalli,
Fior varii, et varie plante, erbe diverse,

Apriche

Apriche collinette, ombrose valli,
Selve e spelonche in una vista offerse,
E, (quel che'l bello e il charo accresce all'opre)
L'arte, che tutto fa. nulla si scopre." C. xvi. v. 9. &c.

The translation rivals the beautiful original:

' Enfin du labyrinthe ayant trouvé l'issue,
Un superbe jardin se présente à leur vue.
Lá, des vallons obscurs, de lumineux coteaux,
De beaux lacs étalant leurs liquides plateaux,
Des sources jaillissant en gerbes diaphanes,
Des cèdres, des palmiers, des myrtes, des platanes,
Des bocages fleuris, des plantes, des gazons,
Nés dans tous les climats, dans toutes les saisons,
Et des sites riants, et des cavernes sombres,
Prodiguent à l'envi leur fraîcheur et leurs ombres ;
Mais ce qui donne encor plus de charme à ces lieux,
C'est que l'art y fait tout, et s'y dérobe aux yeux ;
Un air de négligence y cache la culture,
Et par-tout l'ornement est pris pour la nature,
Qui, rivale de l'art, par un charmant retour,
Paraît en se jouant l'imiter à son tour.
L'air anime les fleurs, l'air, à la voix d' Armide,
Dans l'arbre fecondé conduit la sève humide ;
L'arbre de qui le front toujours se refleurit,
Près du fruit qui va naître en offre un qui mûrit ;
Dans la même saison, la même tige enfante
Près d'une figue mûre une figue naissante ;
Le pommier voit ses fruits richement colorés,
Les uns sont verds encor, d'autres déjà dorés ;
La vigne aux mille bras serpente sur la treille ;
Près de sa grappe en fleurs pend sa grappe vermeille ;
Là, fleurit son bouton, plus loin, tout brillant d'or,
De son grain parfumé se gonfle le trésor ;
L'olivier réunit le printems á l'automne,
Et ce que l'un promet déjà l'autre le donne.
Là, par-tout les oiseaux célèbrent leurs plaisirs ;
Zéphyre en soupirant répond à leurs soupirs ;
L'arbre dont un vent doux fait frissonner l'ombrage,
Et le flot qui frémit fuyant sous son feuillage,
S'accordent à leur voix, et forment nuit et jour
Un murmure flatteur, un doux concert d'amour.'

Some few faults might certainly be detected in M. GRANDMAISON's translation from Tasso: he is too minutely voluptuous, and too theatrical: but, considering that he fairly and constantly professes to paraphrase with freedom, and considering the uncommon success which he has attained, it would be unjust to dwell invidiously on his defects.

The Ariosto of this work shews great judgment in selecting, from among the hundred amours of the *Orlando Furioso*, the mutual

mutual passion of Angelica and Medoro. He preserves consistency of character, however, at the expence of propriety and effect, by the complication of his story; which he interrupts in its most interesting moment, to relate the liberation of Angelica by Ruggiero, her escape by means of the invisible ring, and how she came to be on the spot, at the very moment when Medoro was brought thither wounded. He afterward proceeds to describe the madness of Orlando produced by discovering the infidelity of his mistress;—a situation so tragical, so affecting, and so finely wrought up to the excess of passion, that it almost places Ariosto on a higher eminence than any poet antient or modern.—The fresh beauty of Medoro is by him nobly portrayed:

" *Medoro avea la quancia colorita*
E bianca, e grata nell' età novella;
E fra la gente a quell' impresa uscita
Non era faccia più gioconda e bella.
Occhi avea neri, e chioma crespa d'oro,
Angel parca di quei del sommo coro."

Let us see how this sweet picture is copied by the French artist:

' *Medor est une fleur nouvellement éclose,*
Il a l'éclat du lis, le fraîcheur de la rose;
Parmi les Sarrazins, nul autre combattant
N'offre de tant de traits l'assemblage éclatant;
Son œil lance les feux d'une prunelle noire,
L'or de sa chevelure ombrage un con d'ivoire;
Il semble à sa beauté, que l'un des seraphins
Soit venu se confondre aux vulgaires humains.'

We decidedly prefer the broad style of the Italian school to this elegant adjustment of particulars. The simile of the lily and the rose is unpardonably common; and how much less interesting is the summing up of—*tant de traits l'assemblage éclatant*,—than the general yet distinct image, *faccia gioconda e bella*. Here, too, we lose the character of superior moral beauty conveyed by Ariosto, who is not satisfied with calling the youth an angel, but adds that he looked like an angel of the highest order—*di quei del sommo coro.*—M. GRANDMAISON has certainly contrived, (according to his own added phrase) to ' confound him with vulgar mortals:' but we think that Ariosto, though he leaves his translator thus far behind, is himself outdone by Lope de Vega, whose description is exquisite indeed:

" *Era Medoro un mozo de veinte años,*
Ensortijado el pelo, y rubio el bozo,
De mediana estatura, y de ojos graves,
Graves mirados, y en mirar soaves.

" *Tierno*

" *Tierno en estremo, y algo efeminado,*
Mas de lo que merece un caballero,
Gran Clorados, y musico extremado,
Humilde en obras, y en palabras fiero :
Guardado en ambar, siempre regalado,
Sutil, discreto, vario, lisongero,
Noble, apacible, alegre, generoso,
A pie gallardo, y a caballo ayroso."

Lope's recent noble biographer has, on the whole, done much justice to the original: but we could have desired a more literal imitation of many parts of the character, and more especially of the lines not printed in Italics, relating to the eyes of Medoro—"Serious when looked at, and in looking sweet"—a beautiful trait, and we think perfectly original.—We subjoin Lord Holland's version:

" Scarce twenty years had seen the lovely boy,
As ringlet locks and yellow down proclaim;
Fair was his height, and grave to gazers seemed
Those eyes which, where they turned, with love and softness beamed.

" Tender was he, and of a gentle kind,
A softer frame, than haply knighthood needs;
To pity apt, to music much inclined,
In language haughty, somewhat meek in deeds;
Dainty in dress, and of accomplished mind,
A wit that kindles, and a tongue that leads;
Gay, noble, kind, and generous to the sight,
On foot a gallant youth, on horse an airy knight."

We must now return to Ariosto, whom our other avocations will not permit us to accompany very far: but we shall transcribe from the work before us the sombre and dreadful verses which mark the commencement of Orlando's despair:

' *Il erra jusqu'au jour dans la forêt profonde ;*
Et lorsque le soleil rendit le jour au monde,
Son sort le ramena vers cet antre odieux
Ou l'écrit de Médor avait frappé ses yeux :
A l'aspect imprévu de l'objet qui l'outrage,
Il n'est plus que fureur, que vengeance, que rage ;
Il s'élance, et le fer arme aussitôt sa main,
En cercles foudroyans tourne, frappe, et soudain
Fait voler en éclats les roches fracassées ;
Par-tout où de Médor les amours sont tracées,
Tombe de tout son bras le courroux destructeur ;
C'en est fait, plus de grotte et d'asile au pasteur ;
La fontaine elle-même et si claire et si pure,
De l'implacable fer n'évite pas l'injure ;

Il précipite entasse en ses limpides eaux
Les racines, les troncs, les pierres, les rameaux ;
Enfin sous tant d'efforts, las, haletant, débile,
Tombe, et fixe les cieux d'un regard immobile.
' Là, sans pleurs, sans sommeil, et sans soif et sans faim,
Soit que le jour se lève ou penche vers sa fin,
Ce guerrier, triste object d'horreur et d'épouvante,
Dans tous ses traits hideux offrant la mort vivante,
Trois fois a vu l'aurore éclairer l'horizon,
Et le jour qui la suit lui ravit sa raison.'

The subject of Milton's chant will be easily anticipated:—the innocent pleasures of Paradise, the pure loves of our first parents, the seduction of Eve by the serpent's pernicious flattery, and the generous guilt incurred by Adam, that he might share the fate of his adored wife. It is generally executed with great beauty: but, as our readers are perfectly acquainted with the original, we are more disposed to remark on the candor and justice of this author's criticisms than to copy extracts which must fall short of the prototype.—M. GRANDMAISON ranks Milton next to Homer, and defends him from the attacks of *Voltaire* with unexpected earnestness and spirit:

'The criticism, (says he,) which has attempted to blacken the sublime beauties of the Paradise Lost, has yet respected the admirable picture of the garden of Eden, and the happiness of our first parents in their state of innocence. Every poet who is versed in the English language must feel that these beauties are of a superior order, that they had no model, and have left all imitation far behind. For the fourth book of that sublime poem, antiquity offers no prototype: every thing breathes the alliance between heaven and earth; we see man in all his majesty, all his innocence, all his virtue; and woman in all the charms of pure beauty, not yet degraded by vice. The moral and physical perfection of these two creatures is at its height; and they seem in their state of innocence to offer us a type of all human perfections. It must be perceived how difficult it is to treat such a subject, and how much an author risks in presenting a picture composed of two persons, who must be in poetry what the Venus de Medici and the Apollo Belvidere are in sculpture. The translation, or rather the poetical imitation, of such a book opposed to me prodigious difficulties; and I must even acknowlege that the fear of failing in my enterprize made me often abandon it. What would have been my apprehensions, had I foreseen, in undertaking this labour, that a poet of the first order would complete an entire translation of Milton!'

This language from one of the literati of Paris, joined to the fact that two of the best French poets of the day have regarded it as an honour to attempt translations of Milton, authorize us to hope every thing from the progress of truth, and the gradual triumph of genius. In half a century more, it is probable

probable that *all* the varied and consummate excellence of Shakspeare * himself may be felt in the country of *Voltaire*.

The translator has, however, chosen to make two or three alterations, which we do not consider as improvements. In the first place, where the figure of the two human beings is first described, he is not satisfied with the fine *head* of Adam chisselled out by Milton, but has added his legs, arms, &c. in the following lines:

> ' *De ses membres nerveux le buste s'environne,*
> Il s'eléve porté sur sa double colonne ;
> *Ses bras, ses mains, du corps ministres assidus,*
> *Quelquefois repliés, quelquefois étendus,*
> *Dans l'air à ses côtés librement se balancent,*
> Sous leurs jambes ses piés légèrement s'elancent,
> *Et tout* prêts à marcher, *agir, parler, ou voir,*
> *Dès que l'ame a voulu, remplissent leur devoir.*'

This appears to us marvellously deficient in taste and judgment. The only reason, which induced Milton to prefix a general description of the appearance of Adam and Eve, is that he is speaking of the observations made by Satan, who then saw human beings for the first time: but to enter into all this at large, when relating their history to an audience of men and women, who may be supposed tolerably conversant with their own faculties, is not less absurd than if, in introducing two strangers to one another, we should postpone the annunciation of their names, till we had assured each of them that the other was supported by food, that he enjoyed five senses, and that the blood circulated in his veins. The very minute particulars of the beauty which glowed in Eve, "the velvet tissue of a tender and fine skin, where an azure vein is sketched in branches," &c. &c. are still less to be excused. Again, Adam is injudiciously made to specify the manner in which every one of his senses was gratified in Paradise: we could have dispensed with this; and we do not see much dignity in his filling his hands with honey, and licking his fingers.—Afterward, Milton is censured for ascribing to Adam a half-persuasion that, by eating the fruit, he shall raise himself to the rank of a divinity: 'This is a defect of taste in the English author, who has not perceived that Adam, in order to interest the reader, ought to be led to disobedience solely by his affection for Eve.' Would not this affection impel him at once to seek for motives for following her example, and lead him to

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* Yet we remark an incidental passage, in which the present writer falls into the usual French irreverence of our great Dramatist.

yield

yield implicit faith to her assurances that the fruit would transform them into Gods?

We cannot quit the remarks on Milton without protesting against a supposed allegory, of which he is here accused, though not without hesitation. 'If we observe, (says the writer,) the passionate speeches of Satan, we may easily believe that Milton, under *the emblem* of this alluring fruit, which is tasted by the mother of the human race, has wished to paint the intoxication of criminal pleasure.—He represents Satan under the colours of the most passionate and dexterous *lover*.'—&c. We really cannot consent to sacrifice the fable of the poem to so cold an imagination, nor to degrade the Miltonic serpent to the vulgar notion of a *snake in the grass*.

It is with sincere regret that we shut our ears to the song of Virgil, who here repeats his fourth book in beautiful verses; particularly since the translator considers it as the most finished portion of his work: but the length, to which our observations have already extended, obliges us positively to choose between the well-known poet of Latium and that wild but noble work which, though adopted into our language by an admirable version, has been most unaccountably neglected by the English public. The Lusiad of Mickle is scarcely to be excelled in harmony of numbers and brilliancy of style,—qualities peculiarly adapted to that part of his subject which is selected by M. Grandmaison. He had indeed no choice; because the only amours related by Camoens are those of the Portuguese mariners and the sea nymphs, in the isle of Venus. At the feast, the invisible musician relates from his third book the miserable fate of Inez, and Vasco describes to Tethys the tremendous spectre of the Cape. In the first, the liberty of omission has given the present writer a great advantage over our English translator, who was obliged to follow all the details of a picture overcharged with colours: but he has omitted too much in the beautiful though unequal suit of Leonardo to Ephyre. From the following passage, though he has certainly retained all its essential beauties, it will be seen by a comparison that he has also struck out some introductory verses of extraordinary elegance:

"Give way, ye lofty billows, low subside,
Smooth as the level plain your swelling pride.
Lo, Venus comes! Oh soft, ye surges, sleep,
Smooth be the bosom of the azure deep,
Lo, Venus comes! and in her vigorous train
She brings the healing balm of lovesick pain.
White as her swans, and stately as they rear
Their snowy crests, when o'er the lake they steer,
Slow moving on, behold, the fleet appears,
And o'er the distant billow onward steers.

The

The beauteous Nereids flushed in all their charms
Surround the Goddess of the soft alarms:
Right to the isle she leads the smiling train,
And all her arts her balmy lips explain;
The fearful languor of the asking eye,
The lovely blush of yielding modesty;
The grieving look, the sigh, the favouring smile,
And all the endearments of the open wile,
She taught the nymphs—in willing breasts, that heaved
To hear her lore, her lore the nymphs received."

Mickle, Book 9.

'*Ils ont à peine atteint la rive désiré,*
Qui borne le séjour des filles de Nerée,
Cupidon tend son arc, un trait part à l'instant,
Et sous l'eau frappe un cœur de desir palpitant.
Cent autres l'ont suivi, dont les pointes cruelles
Vont s'adresser un sein des jeunes immortelles:
On les entend passer mille tendres soupirs;
Leur esprit enflammé de cent vagues desirs
Se peint des Luzitains les brillantes conquêtes,
Leur courage vainqueur du géant des tempêtes,
Du vieux cap Africain, qui s'élevant contre eux
De ses rochers vivans épouvanta leurs yeux,
Et qui sous leurs vaisseaux, explorateurs des mondes,
Vit expirer sa rage et se courber ses ondes.'

The preparatory verses, which serve as preludes to the festal song, are very different in the two translators. MICKLE, faithful to his master, has connected it with the love of eternal glory, and a purity of conscious honour; GRANDMAISON, in still more harmonious measures, has been contented with imitating the effect of a voluptuous melody:

" Hence ye profane—the song melodious rose,
By mildest zephyrs wafted through the boughs,
Unseen the warblers of the holy strain—
Far from these sacred bowers, ye lewd profane!
Hence each unhallowed eye, each vulgar ear;
Chaste and divine are all the raptures here."

'*Une aimable* Syrène *à ces accens* flatteurs,
Joint les sons de sa voix encor plus enchanteurs;
Des convives soudain les cris joyeux s'appaisent,
Les oiseaux, les zephyrs, les bocages, se taisent,
Les échos attentifs n'osent plus soupirer,
Et la source en fuyant craindrait de murmurer.'

The dreadful vision of Adamastor is much too long to be inserted: but, as the privilege of compression has, in our estimation, considerably improved the original, we shall lay before our readers the French description of his appearance, and his speech after he has been defied by Gama. He had just before

fore denounced the horrible fate of Don Emanuel de Souza, his family and companion, in the deserts of Africa, when the chief exclaims :

" Crois-tu par ces discours ébranler mon courage ?
Quel es-tu ?" m'écriai-je. A ces mots, sur la mer,
Le monstre se dressant, s'elève encor plus fier,
A ses traits courroucés donne un air plus farouche,
Roule d'horribles yeux, tord une horrible bouche,
Et lançant contre moi des regards furieux ;

" Je suis Adamastor, le géant de ces lieux ;
Je suis ce promontoire où grondent les tempêtes ;
Jamais aucun mortel n'a connu mes retraites ;
Les plus hardis vaisseaux m'ont toujours ignoré ;
Je touche de ma tête à l'empire azuré,
Mes pieds plongent au fond de l'Océan qui gronde,
Et je repose assis sur la borne du monde.
Je fus l'un des Titans ; mes frères orgueilleux
Voulurent autrefois escalader les cieux,
Et des monts sur les monts entassérent les cîmes ;
Mais bientôt, replongés dans les profonds abîmes,
Sous l'effroyable poids de ces monts embrâsés,
L'un sur l'autre tombant roulèrent écrasés.
Je partageai leur crime et je subis leur peine.
Hélas ! contre le ciel que peut la force humaine ?
J'avais fui son courroux au bout de l'univers ;
Son courroux m'atteignit dans mes profonds déserts.
A ma punition ma rage en vain s'oppose ;
Tout mon être soudain change et se décompose ;
Mon visage devient horrible et ténébreux ;
Tous mes membres durcis n'ont plus rien que d'affreux ;
Mes pieds sont des écueils, ma tête offre une cîme
Qui monte vers le ciel, et qui pend sur l'abîme ;
Mon sang roule en torrens ; mes cheveux hérissés,
Sur ma tête en forêts sont roidis et dressés ;
Enfin je suis ce cap où sans cesse Amphytrite
Vient briser la fureur d'une onde qui m'irrite."

' Il dit ; et replongé dans un sombre chaos,
Devient ce pic immense où mugissent les flots.
La foudre avec fureur soudain perce la nue ;
Trois fois du mont Géant bat la tête chenue,
Tonne, éclate en fureur, et les gouffres profonds
Trois fois ont prolongé ses formidables sons.'

A prodigious advantage is here obtained by the omission of the Titan war, and more especially of Adamastor's puerile declarations of love for Thetis : but the English conclusion is not less forcible than the lines which we have just quoted :

" My brothers now by Jove's red arm o'erthrown
Beneath huge mountains piled on mountains groan ;

And I, who taught each echo to deplore,
And tell my sorrows to the desert shore,
I felt the hand of Jove my crimes pursue,
My stiffening flesh to earthy ridges grew,
And my huge bones, no more by marrow warmed,
To horrid piles and ribs of rock transformed,
Yon dark brow'd cape of monstrous size became,
Where round me still, in triumph o'er my shame,
The silvery Thetis bids her surges roar,
And waft my groans along that dreary shore.

" He spoke, and deep a lengthened sigh he drew,
A doleful sound, and vanished from the view;
The frightened billows gave a rolling swell,
And distant far prolonged the dismall yell;
Faint and more faint the howling echoes die,
And the black cloud dispersing leaves the sky."

Our ample notice of these translations will preclude us from examining the preliminary discourse, and the critical essays scattered through the notes, though they are deserving of much consideration. M. GRANDMAISON, undaunted by the influence of great names, has ventured to animadvert strongly on some of the opinions advanced by *Voltaire*, and even to dispute some docrines of the infallible *Boileau*. We should have had much pleasure in enriching our pages with the sound and excellent passage in which he renders complete justice to Tasso, particularly as we have spoken rather irreverently of that great poet. He certainly was the prince of plagiarists: but the correctness of his taste, his great skill in conducting his fable, the beauty of his style, and the harmony of his verse, have justified his appropriations.—If *Boileau* had read these observations, he would have blotted out his unjust expression,—*le clinquant du Tasse*,—so hastily translated by Addison in one of his Spectators.

We have been much pleased with these disquisitions on the judgments advanced by the legislators of criticism; and with all our respect for established rules and established reputations, we must profess our preference of free discussion to either system of authority.

Den.

ART.

ART. XII. *Pomponius Mela traduit en Français*, &c.; *i. e.* Pomponius Mela, translated into French, after the Edition of Abraham Gronovius, the Text being placed opposite to the Translation: with Notes critical, geographical, and historical, the Object of which is to facilitate the Comprehension of the Text and to justify the Translation; to bring into a parallel View the Opinions of the Antients on the principal Points of Geography, Chronology, and History, and to furnish a complete System of comparative Geography. By C. P. FRADIN, Professor of Geography and History in the Central School of the Department of Vienne, Member of the Athenæum and of the Society of Emulation at Poitiers. 3 Vols. 8vo. Paris and Poitiers. Imported by De Boffe. Price 1l. 4s.

THOUGH Pomponius Mela has been highly and justly celebrated for the clearness of his descriptions and the charms of his style, insomuch that Schottus has even supposed that Cicero himself, had he executed his projected work on geography, could not have written it with greater elegance, and Vossius has not scrupled to place him on a level with Strabo and Pliny; yet we confess that a translation of his work into French excited some surprize in us. That the original author was much studied formerly, in France, is demonstrated by the numerous copies of him which are found in the old colleges and the monastic libraries; and the pains that were bestowed in elucidating his text by Pintian, the rhetorical professor of Salamanca, prove the value attached to him as contributing to the instruction of youth, by a learned man who was versed in the labours of academical education. In our own great schools, we believe, he is generally read:—but he has not been often translated*, probably because it has been always supposed that those who could require, or could profit by, his information, must be capable of understanding him in his own tongue. It is singular that M. FRADIN should have deemed it necessary to interpret this easy author for the benefit of his countrymen, at the same time that he mentions the antient languages as the fundamental basis of education established by the government of France, and deplores the arrival of 'that epoch so fatal to knowlege, in which, by an inconceivable kind of vertigo, the teaching of the Latin language, exclusively adopted, almost universally replaced the study of the physical and moral sciences.'

When, however, our readers are informed that this work is expanded into three octavo volumes, containing more than sixteen hundred pages, and that the text is printed on a

* In 1590, a translation of P. Mela appeared in England by A. Gording, 4to.

large loose type, while the notes are closely concentrated, they will readily conceive that the original of Mela and the translation of M. FRADIN together scarcely form a tenth part of the publication. The commentaries consist partly of observations on the Latin descriptions, partly of corrections proposed in doubtful passages, and exposures of manifest error, but principally of miscellaneous and diversified learning, drawn from the stores of all ages, and following no other arrangement than the order in which the proper names of places succeed one another in the pages of the Roman geographer. Under these heads, as they occur, the translator has poured forth all his information, moral, physical, and political: sometimes inquiring, with *Montesquieu*, into the causes that have influenced the prosperity and the decline of nations; then reporting, after Herodotus and the travellers of modern times, the curious customs and strange opinions that have distinguished the various nations of the earth; afterward describing with Pausanias and *Barthélémy* the monuments of art; and detailing, in the language of the great historians of Greece and Rome, the remarkable achievements that have imparted immortality to people, cities, and states. The philosophical doctrines of the several sects of antiquity are occasionally introduced, as well as the various systems which have prevailed in regard to natural history. Among other subjects of this sort, the causes of the tides are explained with clearness, and are accompanied by a slight view of the true solution of that phænomenon by the grand discovery of Newton; though we did not immediately recognize our illustrious countryman under the title of '*le philosophe de Lincoln.*'

A considerable disadvantage to this publication arises from the author not being acquainted (as we may confidently infer from his never quoting them) with the valuable and ingenious works of Major Rennell; and it is marked by one deficiency which must be fatal to its utility as 'a complete system of comparative geography,'—we mean the total want of maps. To young scholars, however, it will be found equally instructive and entertaining: it is in some sort a topographical and even a statistical account of all the countries which can interest a reader of classical history; and it may at the same time be compared to those "Illustrations of the Scenery" of particular works, which have become fashionable among us, though the books illustrated have been lamentably inferior to those which are included in M. FRADIN's extensive survey.

It is obviously difficult to make any selection, which shall serve as a specimen of materials so multifarious, so slightly connected, and possessing, from their very nature, so little of

originality: but it seems due to so considerable a work, that we should not dismiss it without extracting at least some portion of the notes; and the description of antient Spain will not be read with indifference:

'Notwithstanding Strabo wrote that it was pretended in his time that Spain contained a thousand cities, and though Cicero bears witness that the population of that country was more numerous than that of the Roman people and of Italy, yet Pliny, who lived after them, and at a time when Spain must have received an increase in this particular, reckons only 175 cities in Bœtica, and 179 in Hither Spain. He gives a catalogue of them, and leads us to understand that, if Pompey spoke truth in raising to 876 the number of cities reduced by him to the laws of the Roman empire, affairs must have been entirely changed. Every thing, however, induces us to believe that Spain must have been extremely populous;—the number of its cities, the advantages of its situation for maritime commerce, the abundance of its productions, the interior wealth of its territory, the charms of its climate in most parts, and lastly the vigorous attitude which it so long maintained against the Romans.

'It has been said with much truth, that every great state, or maritime power, began with the huts of shepherds or the cabins of fishermen. This was undoubtedly the case in the earliest times of Spain. Diodorus Siculus, who speaks of the passage of the Celts in that country, supposes that it was already peopled; and that, after many wars, peace was established between the two nations, on condition, 1. that they should possess Spain in common; 2. that they should join in the strictest alliances; and 3. that they should bear the same denomination, composed of the separate names of each people. Hence the name of Celtiberi, which occasioned that of Celtiberia to be given to a large part of the province.

'The Phœnicians were probably the first who came by sea to Spain. This active trading nation formed many establishments there, the most considerable of which was that of the little isle of Erythia, close to the place called Gadeyra, or Gades. The Carthaginians, in their turn, transported numerous colonies thither, and at length rendered themselves masters of nearly the whole country:—at least this nation exercised a very considerable authority there, when the Romans made war against it about the middle of the sixth century of the republic. Here they found enemies, whose bodies, says Justin, were made to bear hunger and fatigue, and whose hearts were formed to brave death; loving war better than repose, seeking for enemies within when they had none without, active and restless, more attached to their war-horses and their arms than to their lives. Accordingly, the Romans were unable to subdue Spain but by piecemeal, to use an expression of the President *de Brosses*; and it was not till after two centuries of hostilities, that they were permitted to call themselves its masters. The Cantabri, one of the most courageous nations in the country, still resisted, even in the time of Augustus, against the yoke attempted to be imposed on them.' (vol. ii. p. 507.)

'*Saguntum*.—Its inhabitants will be ever famous in the Roman history, for their inviolable attachment to the republic, and the firmness with which they buried themselves under the ruins of their town, when besieged by Hannibal contrary to the faith of treaties. It is well known that, tired of uselessly waiting for succour from the Romans, and reduced to the last extremities by the length of the siege, the unfortunate Saguntines, on the point of being subdued, and resolved not to fall alive into the hands of the conqueror, precipitated themselves into the flames with their most valuable effects. "Oh that it were possible (exclaims Sallust), for the honour of the Roman name, to forget that the Saguntines, so glorious for their fidelity and their misfortunes, were less deserving of praise for their vigor, than for the constancy of their faith! Walls half ruined, houses overwhelmed, and temples reduced to ashes, exhibited there the fatal marks of Carthaginian fury, and left it doubtful whether that people had most cause to complain of the ferocity of their enemies, or of the shameful neglect of their allies!" (Vol. ii. 520-1.)

May the great cause of national independence, and resistance to universal empire, in which Spain is now engaged, be maintained with the same spirit, and crowned with far different success; and may England make it her proudest boast, and her most anxious care, that at any rate the difficulties of the dreadful struggle are not augmented by the neglect or the misconduct of the allies of Spain!

We are sorry that this work has not been long enough in our possession, to allow of our taking a more copious view of its contents.

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ART XIII. *Récit Historique de la Campagne de Bonaparte*, &c.; *i. e.* An Historical Account of the Campaign of *Bonaparte* in Italy, in the Years 1796 and 1797. By an Eye Witness. 8vo. pp. 286. 7s. Boards. Deconchy, London. 1808.

IT will not be conceding much to this author, to admit that implicit credit is not due to the dispatches of *Bonaparte*, nor to the relations of the encomiastic narrator of his *Campaigns in Italy* during the years IV. and V.: but though we regard these accounts with suspicion, it may be asked why we are to place greater faith in the story which is here told by one who conceals from us his name, his rank, and his situation? He relies, however, on the intrinsic evidence of his tale, and promises to furnish proofs, if any of the partisans of *Bonaparte* shall dare to gainsay him. His manner, we admit, bespeaks fairness and honesty; his pages, in our opinion, indicate no traits of a wilful falsifier; and though he often errs in his conclusions, he is, we conceive, generally correct in his facts. His object

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seems to be to strip the conquerors of their laurels, and to place them on the brows of the vanquished:

"*Victrix causa Diis placuit, sed victa Catoni.*"

In the account before us, battles are reduced into skirmishes, and victories into slight advantages. It is contended that, if the narratives of the enemy are divested of all direct falsehood and gross exaggeration, and confined to the simple facts as they really arose, nothing will be found extraordinary in the conduct of the General, nor in the prowess of the troops, since the former owed his success to the imposture and corruption which he practised. That he did much in this way is well known: but to make armies successively disappear, to subdue countries, to take thousands and thousands of prisoners, and finally to constrain a powerful and lofty enemy to accept of humiliating terms of peace, is—with all due submission to this *soi-disant* eye-witness—to us a little incredible; and the hypothesis, (forced as it seems to be,) while it detracts from the hero, ascribes powers to the man which render him at least as formidable to his enemies as he stands on the common theory.

While, however, the inferences, which this writer seems solicitous that we should draw, appear to us in most instances to be unwarranted, we have been interested and instructed by having many of the transactions, which *Bonaparte* had dressed up for effect, presented in a more simple and probably more correct form; we have dwelt with satisfaction on some traits of loyalty and bravery which shine forth in the midst of defeat, and which displayed the chevalresque honour of the old warchool of Europe; and the artless relations of the author occasion us to feel a strong interest in *Roccavina*. Had this officer ot been wounded in the attempt on Montenotte, would *Bonaprte* have been stopped in his outset; and would the former, at the head of the Austrians, have been more than a match for te French commander? It is so intimated in these pages. Brtune, however, did not suffer this difficulty to come in the wy of the modern conqueror. At the critical moment in *Bonarte*'s career, *Roccavina* was wounded; and subsequently, hving nothing but his merit to recommend him, (which ailed little at Vienna,) he never rose to higher rank than that ofMajor General: while the courtier-commanders were in sicession chased out of the field by the *inexperienced and blundéng leader* who is depicted in the present volume.

As we have observed, this author professes to refute the accounts contained in the well-known work, intitled the *Campans of Bonaparte in Italy during the Years IV. and V. of the*

French Republic, by a General Officer * ; which is here said to disguise and misrepresent facts, and to be a monument of adulation and baseness. In opposing to it, as is here stated, the language of truth, the author's wish is to rescue from obscurity names which deserve to be held in remembrance, and to dissipate pretensions which had no foundation but in illusion. The historian of the campaigns had made the armies opposed to France in Italy in 1796 amount to 280,000 men: but this force, we are here informed, exceeds the real number by 200,000 men; the Sardinians not being more than 30,000, and the Austrians being fewer than in the preceding year when commanded by the Baron *de Vins*, when the army consisted of not more than 31,000 men: the Emperor having neglected to reinforce his corps in Italy, though much urged to that measure by the King of Sardinia. This grievous omission is laid to the charge of the Baron *de Thugut*.—The 280,000 men are thus, says the author, reduced to 58,000. *Bonaparte* had 56,000, and was continually receiving reinforcements from France, to which the inhabitants of the country lying between the Varr and Savona can bear witness. Scarcely a day passed, we are told, in which large detachments did not arrive to swell the army of the new General; and this, remarks the author, is no cause for surprize: since 'he was the favourite of the Directory which he had saved from being overturned in the preceding year, when, during the whole night of the 5th of October, he fired grape shot on the inhabitants of Paris, whose blood ran in torrents along the streets.'

The battle of Montenotte, with which commences the career of *Bonaparte*, appears in these pages a very partial action, by no means in itself worthy of notice. The historian of the French General asserts it to be a victory over *Beaulieu:* but that commander, we are here assured, was at the time in Lombardy, employed in surprizing *Cervoni*, who at the head of 10,000 men had seized Voltri, which the Austrian General effected completely with 6000 men, taking 2000 French prisoners. 'Let us,' says this writer, 'see what account was given of this affair by *Bonaparte*. He assigns to *Beaulieu* 10,000 men, reduces the force of *Cervoni* to 3000, and represents him as defending himself with the intrepidity which was habitual to the soldier of liberty;'—while it is well known that *Cervoni* fled before an inferior force in the utmost disorder, with a great loss of men and of ammunition.

Bonaparte's account of the affair of Montenotte, the author asserts, is not less in violation of truth than that which has

* See Rev. Vols. xxiii. N.S. p. 378. and xxxv. pp. 246. and 65.

given with respect to Voltri. He stated that the post of Montenotte was attacked by *Beaulieu* at the head of fifteen thousand men on the 11th of April: 'but here are as many falsehoods as words.' *Beaulieu* did not attack Montenotte; it was by the Generals *d'Argenteau* and *Roccavina* that this attempt was made, at the head of only nine thousand men; and the attack took place not on the 11th but on the 10th. 'The only truth in the account is that the French were driven from all their positions, except the last, where *Rampon* courageously defended himself: but to make a hero of him, as *Bonaparte* did, and to say that with 1500 men he kept an army for a whole night at bay, at the distance of pistol shot, is far to exceed the truth.'—According to these counter-representations, the reader will perceive the consummate art of the French General; who, by giving an heroic cast to the ordinary deeds of his troops, sought to persuade them that they were heroes, in which he at length succeeded. —The commencing disasters of the campaign are here laid at the door of General *d'Argenteau*, who is charged with cowardice and treachery.

This author represents it as discreditable to *Bonaparte*, that he should be solicitous to ascertain whether *Roccavina*, who is here asserted to be a very brave and able officer, was in a situation to act in the defence of the Fort of Dego: but we view the matter in a totally different light. The writer himself appears to have been unintentionally the means of giving the French General the information. 'A peasant,' says he, 'whom I took to be an inhabitant of Dego, with an afflicted air thus accosted me; "Is it true that the good General *Roccavina* is confined to his bed by his wounds?" Knowing how dear *Roccavina* was to all classes, and suspecting nothing, I answered that he was confined to his bed. In a moment the inquirer was missed; and it was afterward found that without delay he carried the intelligence to his employer, who listened to it with great satisfaction.'—Some facts are here related which, if correct, shew that the young General was sometimes off his guard; and that his troops, through his want of due vigilance, suffered very considerably.

As a fair specimen of this performance, we subjoin the author's criticisms on *Bonaparte*'s account of the famous battle of Lodi, which was as follows:

"My advanced guard (said *Bonaparte*, writing to the Directory,) overthrew all the enemy's posts; and we entered Lodi, pursuing the foe, who had already passed the bridge of the Adda. *Beaulieu*, with all his army, was ranged in order of battle; and thirty pieces of cannon defended the passage of the bridge. I placed all my artillery as a battery; and the canonade was very brisk for several hours.

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As soon as the army arrived, it formed a close column, the second battallion of carabineers being at its head, which was followed by all the grenadiers. It advanced to the bridge, the enemy maintaining a terrible fire all the time; and the head of the column appeared to hesitate. A moment would have lost us every thing. The Generals *Berthier*, *Massena*, *Cervoni*, *d'Allemage*, the chief of brigade *Lannes*, and the chief of battalion *Dupat*, sensible of this crisis, rushed forwards, and decided the fate of the day, which was balancing.

"This formidable column now overturned whatever came within its course; all the artillery was immediately taken; *Beaulieu's* order of battle was broken; and in an instant the enemy's army was dispersed in all directions."

'It is impossible,' says the present author, 'to call in question the victory of Lodi; or to dispute that the passage of the Adda, which was vigorously defended by numberless batteries, and by brave battallions, commanded by a General of note, was made good;—an enterprize which presented the most frightful dangers;—but still *Bonaparte's* official report contains many inaccuracies and falsehoods. *Beaulieu* had not his whole army there. He had not on that day more than 10,000 men, nor more than 20,000 in all under his command. Sardinia having become a hostile country, it was necessary for the Austrian General to retire to the Tyrol, in order to await orders and succours. He defended the Adda solely in order to save the stores and the ammunition, in which he succeeded; and he sent troops to reinforce the garrison of Mantua, which very opportunely arrived, and which did good service afterward. *Bonaparte* says that his *column appeared to hesitate:* but it was *no appearance of hesitation*: it was actually so terrified that it refused to advance, and began to retire. This is notorious. A flag was then hoisted on the middle of the bridge, to rouse the zeal of the troops, and to induce them to advance; they were excited by this daring device, and rushed forwards to prevent their colours from falling into the hands of the Austrians. To *Augereau* has usually been ascribed this hardy deed of bearing the flag *: but a circumstance of considerable importance which attended it has never been mentioned in French accounts. It was regarded by *Beaulieu* as introductory to a parley, and on seeing it he ceased firing till the French officer who planted it had returned to his own troops.—The Austrian army remained in its entrenchments during the whole of the day, kept up a galling fire on the French, and retreated in good order in the night.—*Bonaparte* says that he lost only a small number of his troops: but the probability of the case, the reports of French prisoners taken afterward, and his suffering *Beaulieu* to retreat undisturbed, prove the falsehood of this statement.'

This warrior-critic then comments on the boastful reports of *Bonaparte*, and contrasts them with the modest statements of their own achievements which were made by Suwarroff and Nelson: but be it remembered that, if the French General had cultivated the delicacy and candour, for the want of

* See also p. 528. of this Appendix.

which

which he is here reproached, he never would have reached the elevation which he now occupies.

It is here also stated that, when Pavia rose on *Bonaparte*'s garrison, and expelled it, he only prevented the rising from becoming general, and obtained the re-admission of his troops into that city, through the intercession of the Archbishop of Milan, on terms proposed to the people by that prelate, adopted by them in consequence of his exhortations, and ratified by *Bonaparte* : but, immediately on getting possession of the place, the latter stripped the citizens of their arms, gave up the town to pillage for 24 hours, burned the neighbouring villages, ravaged the surrounding country, and slaughtered the inhabitants.—All accounts agree in charging the conqueror of Italy with these enormities at Pavia.

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ART. XIV. *Histoire des Campagnes*, &c. ; *i. e.* A History of the Campaigns of the French Armies in Prussia, Saxony, and Poland, during the Years 1806 and 1807 ; preceded by a History of the Late War with Austria ; and followed by short Accounts of the Marshals of the Empire. 3 Vols. 12mo. Paris. 1807. London, Colburn.

THESE volumes principally consist of a series of the French official accounts of the late visitations of Europe by the great enemy of its repose. His progresses through the continent, to subdue empires, to depose kings and potentates, and to raise up others, can scarcely be called wars ; since the mind is not kept in suspence, but all yields to the fortunes of the hero of the day. Effects which formerly were created by political fanaticism and revolutionary energies, aided by treachery and delusion, are now accomplished by the superior skill of the commanders, and the superior discipline and experience of the troops. The perverse and besotted adherence to abuses, and the imbecility, which marked the early struggles of the old governments with French ambition, increase rather than diminish ; and gladly would we regard the case of Spain as an exception, which, while we write, seems at best to authorize our doubts. Could it have been believed that the persons, who filled Europe with their fine proclamations, should lay an interdict on the press, and take no step to abolish or mitigate the feudal oppressions under which the people groaned ; while they left it to their artful invader to hold out that indispensible measure as a lure to the people, and to obtain the *éclat* of suppressing the detestable tribunal of the Inquisition ? It has frequently been observed, and certainly with great truth, that *Bonaparte* is even more indebted to the weakness and

and mistakes of his enemies, than to his own counsels and prowess. A perusal of these volumes strongly corroborates that opinion; and much do we fear that the fate of Spain will add another instance to the catalogue.

The style of the official dispatches which form the greater part of these volumes, and which is the style of *Bonaparte*, although very faulty as considered in itself, is well adapted to impress the multitude; since it is bold, glowing, and pointed, inspiring to partisans, and contemptuous as to adversaries. The accounts furnish general results with tolerable correctness, but are not intitled to dependence in respect to detail; and while the reflecting and dispassionate reader finds them deficient in interest, the politician and the soldier will perceive them to be barren of that instruction which is never to be obtained from systematic imposition, but can be derived only from statements which are authentic.

The French chief having made his marvellous progress through the Bavarian and Austrian dominions, and reached the scene of his grand and decisive victory, one of his first measures was that of sending General *Savary*, ostensibly to compliment the Emperor of Russia on his arrival in camp, but really to sound his disposition, to penetrate his designs, and to observe his situation. That Potentate completely seconded *Bonaparte*'s views by preposterously permitting the French officer to remain with him three days; and the honourable spy, on his return, reported that, from his conversation with about thirty young men who in various capacities formed the suite of the Russian Emperor, he collected that his advisers were in the highest degree presumptuous, and utterly destitute of judgment and foresight. 'An army thus conducted,' says the author, 'was sure of committing faults.—From this instant, it became the plan of the Emperor to expect them, and to seize the moment of profiting by the enemy's advances.'

When Napoleon reconnoitered the position of the Russian army, he pronounced it to be admirable, and resolved not to attack it: but his object then was to increase the presumption of the Russians, by exhibiting symptoms of fear. On his return to camp, he ordered a retreat as if he had experienced a repulse, took a strong position at the distance of three leagues in the rear of his former post, and made a great show of fortifying it by erecting batteries. He next proposed an interview to the Emperor of Russia, who sent to him his aid-de-camp the Prince *Dolgorouki*. Care was taken that the Russian General should perceive marks of apprehension in the French army; the strong guard was mounted; the men worked with all haste at the fortifications; and Napoleon,

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instead of receiving the bearer of the message at his head-quarters, (according to his usual practice,) met him at the out-posts. The Russian officer is accused of behaving with extreme insolence, of betraying proportionate ignorance, and is called a young trumpet of England: but it is said that he had great influence over the Emperor of Russia, to whom he returned with a persuasion that the French army was on the eve of destruction. The temerity of Alexander's courtiers was thus still farther increased, and the general voice was now for nothing less than turning and taking the French army. Austrian officers, who had fought against *Bonaparte*, endeavoured in vain to check this extravagance by observing, that this was not the proper mode of calculating when they had to oppose a veteran army, commanded by officers of the first merit. They said that they had seen that General, when reduced to a handful of men, and when placed in circumstances the most difficult, recall victory by rapid and unforeseen operations, and destroy armies the most numerous; that at present no advantage had been gained, but that on the contrary all the affairs, in which the rear guard of the first Russian army had been engaged with the French, had ended in favour of the latter. These weighty observations were made in vain to Alexander's young advisers; and the French Emperor, (says this author,) very shortly afterward, to his inexpressible joy, saw the movement begun for turning his right wing, on which he exclaimed, "before to-morrow night, that army will be mine:"—a prediction which was but too literally verified. Other manœuvres were played off, to fan and inflame still farther the presumption of the Russians. The painful particulars which ensued, though detailed here with great clearness, are too well known to require that we should minutely follow them. We are told, however, that

> 'The battle commenced at seven in the morning, and was completely gained at one in the afternoon; and the event of it was never for a moment a matter of doubt. So certain was the plan laid by the Emperor, so rapid and precise its execution, that there was not an anxious instant in the army during the whole of the engagement. Not a man of the reserve was wanted, nor ever called into action.—It was to the profound combinations, to the infallible glance of Napoleon, and to the rapidity of his manœuvres, that we must attribute the success of this day, which the soldiers persevere in calling the battle of the three Emperors, but which the conqueror has named the battle of Austerlitz.'

Nothing more strongly evidences the great generalship of the French leader, nor more strikingly contrasts him with his

his devoted adversary, than the precautions taken by him in his expedition against Prussia to render a defeat of his army, should that event happen, productive of little or no benefit to his enemy. Observing on the comparison instituted between the battles of Rosbach and Jena, the present author maintains that

'The results of the latter were more pernicious than the former were advantageous to Prussia. Frederic, in the former, had only to grapple with officers without merit, who owed their elevation to their birth, or the protection of a favourite female; and who, by their stupidity and treachery, were endeavouring to bring into question the skill and reputation of the Marshal *Soubise*, then at the head of auxiliaries only, and subject to the orders of the Prince of *Saxe-Helburghausen*, who commanded the army of the Circles. The French Marshal was disregarded: the Austrian army retired; and a handful of French grenadiers sustained the attacks of the Prussians commanded by Frederic, and protected the retreat of a considerable part of the French troops. The want of concert, or a caballing spirit, secured Frederic's victory. His rapid attacks and correct manœuvres struck a panic into the army of the Circles, of which the royal commander availed himself with address: but after all, this victory, so celebrated, had no other effect than that of putting him again in possession of the strong places which had been before taken from him in Silesia.

'Napoleon appeared in the plains of Jena subject to no controul, commanding his allies as sovereign, and in full possession of the confidence of his troops: but he had to contend with Generals, most of whom had been the companions of Frederic, proud on account of the impression which they had made on France herself in the plains of Champagne, animated by the recollection of their antient reputation, acting in a country chosen by their chiefs, and animated by the presence of their King and the exhortations of their young Queen, who made the most captivating promises to officers and soldiers. She assured them of the speedy arrival of the Russian armies, and of the powerful co-operation of England; foretold as certain the discomfiture of the French; and held out to their cupidity the spoils of the French provinces, and the pillage of French towns.

'The two armies afforded nearly equal grounds for hope; and if the balance inclined, it was in favour of Prussia: but the circumstance which decided it, in the shock of the mighty bodies, was the genius which directed and controuled their movements: the mind of Frederic had not put forth its germ in the breast of his successor, while Napoleon had long before surprized the secrets of victory.

'A battle took place; and in one day the King of Prussia lost his armed force, his Generals, his states, and was reduced to wander as an adventurer at the mercy of an ally, whose succours have been more fatal to him than the misfortunes of war, and whose successes have served him less than the generosity of the conqueror.'

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All this is too true as it respects the degraded ally of Prussia: but as to her obligations to the generosity of the conqueror, we have yet to learn what they are.

In the very short notices which are added, at the close of this work, concerning the Marshals of France, *Alexander Berthier* is placed at their head. 'He,' says the writer, 'was born at Versailles, and served in the artillery; his first essays in war were made in America under *Lafayette*, where he distinguished himself. In Italy he was the companion in arms of the Emperor. He has been by turns a statesman and a warrior, and has never been absent from the Emperor in any of his battles.'

Next stands *Moncey*, whose native place was Besançon, in 1754. He was at first in the army, and quitted it for the bar, only to return to the field. He commanded in the Eastern Pyrennees, conducted the French forces which passed Mont St. Gothard, and served in Italy.

Massena was born at Nice. The affair of Arcola procured for him the designation of *the beloved child of victory*. The resistance which he then made, and its vast importance to *Bonaparte*, are well known. He was opposed in Italy to Prince Charles, and served in Poland.

'*Bernadotte* was born at Berne in 1764. He was at first a common soldier, but has since risen to the highest rank in the army. He signalized himself in Italy, at Lodi, at Arcola, on the Rhine, and at Quiberon against the English. He contributed as much by his moderation as by his firmness, to pacify La Vendée. He has been ambassador at Vienna and the Hague.

'The birth-place of *Lannes* was in the department of Gers, and he served as serjeant in the battallion of that district. He was the first to pass the Po at the head of the grenadiers: but his most signal service was at Marengo, as commander of the consular guards. He was in Egypt, and distinguished himself at Austerlitz.

'*Ney* was born at Sarre Louis in 1769. His intrepidity in the combats of the advanced guard of the army of the North procured for him the name of the *indefatigable*. In the battle of the 20th Thermidor of the year 3, he was made a general on the field by *Kleber*. On the 12th Brumaire of the year 7, he fought, at the head of the advanced guard, a considerable body which Prince Charles was conducting to the siege of Phillipsburg, broke and penetrated it, and returned in safety to the army, which was at a great distance from him. He equally signalized himself at the passage of the Sieg. On the 6th of Thermidor of the year 3, at the head of only 300 men, he presented himself before Wurtzburg, which had a garrison of 2000 men and 300 horse. By the help of dextrous manœvures, he made it appear that he had a large army; and when the governor, on being summoned, demanded a capitulation; "surrender, that is all which is required," said *Ney*, and the astonished governor opened the gates.

'Being wounded in the battle of Thur, they were going to take him off the field. "*Let us break that line,*" he said, pointing to the enemy, "*and we will then talk of my scratch.*" He rushed on the enemy, and was again wounded, but was cheered by the cry of victory. He has latterly fought with the greatest glory, and has had an honourable share in all the recent engagements under the Emperor's eye.

'*Bessieres*, to whom Brissac gave birth in 1769, displayed his activity, skill, and courage at Revoli, and in Egypt. Marengo particularly witnessed his valour. In the midst of a frightful din of arms, he rushed on the enemy's cavalry, and carried terror and confusion into their ranks. Napoleon, in order to reward him, gave him the command of the guard which he had so gallantly led in the field of honour; and he shortly afterward received the staff of Marshal of the Empire.

'*Davoust* first saw the light at Anneau in the department of the Yonne, in the year 1770; and the military school at Paris united him to *Bonaparte*. In 1785 he was Sub-Lieutenant of the Royal Champagne cavalry; and in 1790 he was appointed chief of the third battallion of the Yonne. By his attacks before Condé, he prepared the way for the victory of Jemmapes; and after having been long inactive, he was restored to glory beneath the walls of Luxemburgh.—He distinguished himself in Egypt, in Italy, in Germany, in Prussia, and in Poland. He enjoyed the confidence of *Dessaix*, and his skill and coolness are highly esteemed by Napoleon.

'*Mortier* was born at Cambrai, and made his first campaign in the battallion of the volunteers of the Department of the North. He distinguished himself at Jemmapes and Norwinden, and was named Adjutant-General at the battle of Hondscoot. "With such chiefs," wrote General *Kleber* after the battle of Hirsheid, "it is unnecessary to count the numbers of the enemy." He displayed prodigies of valour at Fleurus, Alten Kirken, and at the passage of the Nidda. He seconded *Massena* in Swisserland, in his battles with the Russians. He was sent to take possession of Hanover, and since of Swedish Pomerania.'

Augereau, who was born at Paris in 1757, served for a long time in the ranks. His valour shone at Figueras, and Montroing, in the war with Spain. He fought in Piedmont under Napoleon. He beat *Provera*, and is here stated to have been the first who crossed the bridge of Lodi. He defeated the Austrian army, but consummated his glory at Arcola. While the example of other Generals failed to excite the soldiers to follow them over the bridge, *Augereau* flew along the line, crying out, 'the Generals, then, will have all the honour of this day.' He then seized one of the colours, rushed to the bridge, and by his voice and gestures drew the troops after him, and victory ensued. He gained additional reputation in Poland under the eye of Napoleon.

Soult was commander in chief in Piedmont. His army often struggled with wants of every kind: but, setting in himself the example of rigid self-denial, he kept up strict discipline. He ably seconded *Massena* in defending Genoa: but his leg was broken during the siege, and he was taken prisoner. With 3000 men he made head on the bridge of Savona against 20,000 under General *Melas*; and 'the day of Austerlitz reckons Marshal *Soult* among the heroes who conducted the French eagles to victory'

Jourdan, born in 1762 at Limoges, served in the ranks in the batallion of Upper-Vienne. As Hondscoot, Wartignies, and Arlon, he shewed his intrepidity both as a soldier and a General. He took Charleroi; beat the Prince of *Coburg* at Fleurus; and his retreat before Prince Charles is here said to have merited the praise of that royal and accomplished General. He is now governor of Piedmont, and 'shews himself as able a magistrate as he had before proved an intrepid warrior.'

Kellerman was born at Strasbourg in 1735. He served in 1752, and distinguished himself as early as 1758 in the war in Germany. He fought also with distinction in Poland on the side of the confederates. In 1792 he came to the relief of *Dumouriez*, and put the King of Prussia to flight at Valmi. He is at present intrusted by the Emperor in organizing the departmental legions. His son, who is so well known in this country by a recent *Convention*, distinguished himself at Austerlitz.

Of *Serrurier*, the city of Laon was the cradle, in 1742. He entered the service at 13 years of age, has passed through all the degrees of the army to the highest post, and fought in the seven years' war, and in Portugal in 1762. He gained great renown in Napoleon's campaigns in Italy, and conducted the intrigue by which Venice was betrayed into the hands of the French. He is now governor of the Invalids.

As these volumes record the atchievements of *Bonaparte*, they exhibit also the degrading gasconnade which accompanies them; and while they publish the fair professions which he is ever making, they give in detail those actions and measures which are in direct opposition to them.

In the course of these narratives, our gallant countryman, Sir William Sidney Smith, meets with a portion of that abuse which the French so often bestow on him. When the Siege of Acre is brought to mind, no person can wonder at the spleen which Napoleon and his satellites betray: but English naval officers will hear with surprize, from this work, the *novel* information that they are not disposed to 'disavow the title of *infamous*' which is here assigned to this enterprizing officer.—In such practices, *Bonaparte* follows the absurd conduct which we

too often see adopted, of depreciating the character and talents of an adversary: surely, if we are beaten by a contemptible opponent, our disgrace is augmented: if we conG. 2. quer only such an one, our glory is diminished.

Jo.

ART. XV. *Analyse et Tableaux*, &c.; *i. e.* Analysis and Tables of the Influence of the Small-pox on Mortality at all Ages; and of that which a Preservative, such as Vaccination, may have on Population and on Longevity. By E. E. DUVILLARD. 4to. pp. 210. Paris. From the Imperial Press. 1806. Imported by De Boffe.

IN the volume of the French Academy of Sciences for the year 1760, printed in 1766, at page 213, is contained a memoir of *Daniel Bernoulli*, "on the mortality caused by the small-pox, and on the advantages of inoculation in preventing it." That paper, we believe, was the first application of analysis to this interesting subject: but *Dalembert*, in the subsequent year, controverting the hypotheses of *Bernoulli*, followed in the same tract. *Bernoulli's* memoir is not very much extended, occupying only 45 pages, but is well worthy of attention for its clear and just statements; though the results obtained are not perhaps to be implicitly received, because the facts on which his calculation was constructed are not sufficiently numerous, nor attested with the requisite exactness. This defect must be imputed to the want of ample and exact registers of deaths and diseases, at the time when the paper was composed. It was, however, in some sort supplied by two hypotheses which *Bernoulli* formed, and which, if they are not completely confirmed by subsequent observation of facts, yet in most cases afford results not far removed from the truth. Of these hypotheses, *Bernoulli* speaks at pages 9 and 10 of his memoir: — they relate to the annual risque of catching the infection of the small pox, and to the risque of dying of the disorder at different ages. He supposes, first, that the hazard of catching the infection is the same at all ages; and secondly, that, whatever be the age at which the infection is caught, the danger of dying from its effects is always the same.

Facts more ample and more carefully attested, and an improved analysis, have enabled the author of the present treatise to consider and discuss the subject with greater exactness. He conducts skilfully his process of symbols; and in order that the results obtained by it may not be mere mathematical conclusions, his data, which are the facts furnished by registers and observation, are stated with great scrupulousness and precision.

'It is not sufficient, (he observes) in order to ascertain the influence of the small-pox on the mortality of each age, to know the pro-

proportion of deaths caused by it, to deaths caused by other diseases, but these principal questions also must be resolved: viz. what are, in a country, the law of the mortality and the number of persons living at each age, in the natural state? What is the number of those who have not had the small-pox? Of these, how many, at each age, catch it in the year? Of these last, how many will die at each age? Among those who have died of other diseases than the small-pox, how many, at each age, had not undergone that malady? What is the law of the mortality of those who have had the small-pox, or who have been exempted from it?

'Supposing, as it seems to be well established, that vaccination is an absolute preservative against the small-pox, without introducing any germ of mortal maladies, what would be the number of survivors at each age, if, henceforwards, all the infants born were vaccinated? If all the persons not having had the small-pox were vaccinated, what would be the number of deaths at each age in a year? Among the number of individuals of each age, who would be preserved from the small-pox by vaccination, how many would there be, who during the same current year would not be carried off by other diseases? What is the mean term of life in the natural state: in the *variolous* state, or of those who remain exposed to the infection of the small-pox; and in the state not *variolous*, or of those who are exempt from it? What is the probability that he who has had the small-pox, or who has been vaccinated, will survive him who remains exposed to this malady? If henceforth all infants in the cradle were vaccinated, what would be, in the population, the number of preserved persons; and by how many years would the life of those who were destined to die of the small-pox be augmented? Finally, under a good, peaceable, and stable government, and in a country which, all the land not having arrived at the highest pitch of cultivation, should have room for a more numerous population, and where men should be encouraged to marriage by the facilities which they found in subsisting their families, what would be the population after the lapse of a certain time, and the number of persons existing at each age, if we were able to annul this cause of destruction?'

This statement shews the difficulty of the investigation. Statistical science gives no precise answers to the preceding questions; causes are so blended together, that it is difficult to assign to each its due value; and it is not elementary knowlege in mathematical science that will suffice, in this involved subject, to separate the unknown from the known. We have before us the law of mortality, as effected by a combination of all the disorders that operate on man. The law of mortality, as dependant on any particular disease, such as that of the small-pox, is involved then in that of the former: but how shall it be disengaged? If we look to registers, they present us only with facts happening after finite times, but the intensity of causes varies every instant. In the discussion of these subjects, therefore, we must call to our aid the resources of the differential and integral calculus, and of the

calculus of finite differences.—It is not to be expected that we should make our readers accompany us through all the intricate routes of the author's calculation, nor exact their attention to the construction of the tables. We shall rather invite their curiosity to the consideration of one or two remarkable results obtained by M. DUVILLARD. One is that the danger of catching the small-pox increases and decreases, but in a small degree, with the danger of dying when attacked by it; the other, which, as the author says, is contrary to common opinion, is that after the age of 29 the disease is the less dangerous as the patient becomes more advanced in years. This result is observed in one of the columns of his tables; and as it is an average result, a great number of instances being taken, it will in its explanation admit of some modification. The number of people included in the tables is very considerable, and it is composed of the rich classes, and of persons living a simple and frugal life: but the latter, out-numbering the former, determine the result. Still, for those who lead a luxurious life, whatever be the age, the disease is especially dangerous; and common attention being chiefly attracted to patients of this description, an opinion has originated that the disease is more fatal, the more advanced in years are the persons attacked; whereas the disease is not dangerous from the advanced age, but from concomitant good living, and indulgence of the passions.

The calculations and tables of M. DUVILLARD enable him to judge of the alteration in the law of mortality which is effected by vaccination; and from the testimony of French physicians, he considers this new practice as an infallible preservation against the infection of the small-pox:

'The discovery (he says) of the preservative virtue of vaccination has happily dissipated those difficulties which were raised up by *Dalembert* against *Bernoulli's* theory; and the report of the committee established at Paris for the propagation of this new inoculation, attesting that this preservative causes no death, shews us that, agreeably to our calculation, we cannot too soon administer it to children. The practice of inoculation of the small-pox, generally commendable, was nevertheless fatal to a certain number of individuals. It had besides the inconvenience of multiplying the foci of contagion; that of vaccination, on the contrary, tends to dissipate the germ of the small-pox for ages to come; and, causing no person to die, it is equally beneficial to individuals and the state.'

Various circumstances and considerations prevent us from entering into a more particular examination of this treatise: but of the attention which it merits from the physician and the philosophic inquirer, we desire that the extent of the present notice should in no wise be considered as the measure.

R.W.

ART.

ART. XVI. *Précis Historique de la Revolution*, &c.; *i. e.* An Historical Summary of the French Revolution. *The Legislative Assembly*. By LACRETELLE the younger. With two Engravings. 12mo. Paris, 1804.—Also, *The Executive Directory*, by the same Author. With four Engravings. 2 Vols. 12mo. Paris. 1806. Imported by Dulau and Co.

THE former publication of this author, intermediate between the two parts of the same work now before us, was mentioned in our 43d volume, p. 465. The earliest of the present performances had then made its appearance, though we had not been able to procure a copy: but having at length obtained it, together with the subsequent part, we have pleasure in making them known to our readers. It will be recollected that we spoke with high praise of that portion of this Historical Summary which related to the National Convention; and the extracts which we produced would certainly justify our commendation in the opinion of competent judges. We have had occasion to give accounts of many writers who have narrated the dismal story to which those volumes are devoted: but we have no hesitation in awarding the palm to M. LACRETELLE, who possesses in a high degree the first requisites of an Historian. Forbidding and worn out as the subject is, his pages continue inviting and full of interest. No one has drawn so correct a picture of the times, nor has sketched so faithfully the leading actors in them. He developes counsels clearly, displays events boldly, and exhibits to us the causes with such precision and distinctness, that we readily anticipate the catastrophe. The mist, which hangs over so many of the details of other authors, seldom obstructs our view in those of the present writer; and rarely are we furnished with relations to which are so applicable the epithets of elegant, perspicuous, able, and impartial. Eventful as are the periods, M. LACRETELLE is careful not to crowd his narratives; and he discriminates well between that which it is essential to communicate, and that which the imagination will supply. Although in no seasons of which we possess any histories, have the passions of men obtained so great an influence in civil affairs, the temper of the author is never ruffled: but, always paying due homage to virtue and properly resenting vice, the different parties, their views, and their proceedings, are stated with perfect fairness, and appreciated in the spirit of philosophy. No writer can with more truth declare of his communications, that they are *sine irâ et studio*.

We feel much regret, however, in observing that this applause belongs only to the volumes which we formerly noticed, and to the first of those that are now on our table; since the Tacitus of the days of anarchy becomes the Paterculus

lus of the bold usuper who introduced despotism in its room; and never has any work more entirely exemplified the *gliscens adulatio*, the *res ob metum falsæ*, than the latter of this author's volumes. When the *hero* of the day, indeed, is not implicated, or when his deeds invite or can sustain the light, then the merit of the historian is still conspicuous.

The object of the first of these volumes, to which our attention on the present occasion will be wholly confined, is to place in a clear view the more immediate causes of the subversion of the constitutional throne. 'The history,' says this author, 'of the legislative assembly is that of the tenth of August.' In referring to the time in which he was writing, he remarks: 'nine years have scarcely passed since the epoch of which I am to treat, yet most of the men who figured in it are no more;' and truly does he add that

'The victors felt no pity for the vanquished, and were insensible to that feeling with respect to each other in their frightful divisions. The memory of many of them is regretted among the party or faction which formed itself under their direction; and some have awakened a more general interest by talents of brilliant promise, the full disclosure of which a premature death prevented, or by virtues which failed of obtaining a sure path in times of discord. It would be unjust and cruel to hold their memory as responsible for all the evils which followed from their enterprize: but it would be base and of no avail to dissemble the mischievous nature of a great number of the means which they used. As to those deeds which bore all the marks and which led to all the dread results of crime, it is at no time allowable to mitigate their horror.'

This paragraph, which breathes the spirit of the whole of the volume, affords, we think, no slight presumption that the testimony which we have borne to the author is fully merited.

'No conspiracy (he continues) has less of obscurity, or is developed with more facility, than that which precipitated Louis XVI., not from the throne of his ancestors, (for the Constituent Assembly had annihilated that inheritance,) but from the constitutional throne on which they had seated him with so little precaution. The conspiracy in question affected no concealment, but was every day in action. A storm was never presaged at a greater distance, nor was ever deemed more inevitable by its victims. The detail of the secret intrigues of the conspirators explains why the catastrophe was so long delayed, and how it at once became so irregular and terrible.'

Proceeding in the same laudable spirit, the writer observes that he has to retrace the last and fatal year of a reign which commenced under happy auspices.

'I will (he says) recall the faults of Louis, of his court, and of his counsels: but I shall leave it to facts to acquit him of many crimes which have been laid to his charge; and I will labour neither to heighten nor to weaken the pity due to misfortunes which were without bounds. Whatever may be the clashing judgments which have

have been pronounced on the character of Louis, I shall borrow those of no faction. I do not think that we have any right to depreciate beneficence and the peaceable virtues, because they were found in a character that was devoid of firmness.'—

'Truth obliges us to ascribe to the Legislative Assembly the introduction of those principles of revolutionary jurisprudence, which for so many years have oppressed us, and which we have seen predominate over and survive different constitutions. It is important distinctly to trace the origin and first pretexts of those laws which were subversive of property, and destructive of civil liberty.'

The ensuing passage contains a collection of admirable reflections on what has been termed the Constitution of 1791.

'This constitution, in framing which, the first Assembly had undergone so much fatigue, and which proved so little worthy of its authors, had a fate similar to that which the testaments of absolute kings often experience; that of being braved with impunity. This body became too late sensible to the defects of its work. Liberty was not sufficiently secured by it, because it supplied no firm foundation for authority. They had stripped the throne of all its splendour and dignity, and of all that acts on the imaginations of the people. The king whom they placed on it they had delivered from a shameful captivity. The constituent parts of the government were disunited, and in effect independent of each other; and the different functionaries were able to break at pleasure the imaginary ties which subjected them, the one to the other. It left scarcely any of the administration of the government to the King, which was engrossed by a great number of departments, a multitude of districts, and thousands of municipalities. It planted rivals every where, and authoritative chiefs no where. To property, the first safeguard of representative governments, it had paid but a timid and illusory homage. The Assembly which framed it had not been able to devise any check on its ardent successors; it opposed to their passions the constitution only, that is to say, a few insignificant pages, vainly consecrated by the oaths of an irreligious and frivolous people. It had unskilfully mixed up the different elements of limited governments, making extravagant use of democratic ingredients. All was sovereignty, all was conflict. The experience of the dissentions and tumult, which it had witnessed in its own proceedings, had not the effect of inducing it to divide the legislative power. To the King it had left only a qualified *veto*, the exercise of which was fatal. He had not at his disposal places enough to draw around him the ambitious, but was able merely to purchase a few venal souls, the only instance in which the Assembly shewed him some liberality; and it was a gift which proved fatal to him in the event, since the civil list furnished a pretence for defaming the most disinterested defenders of the constitutional throne. They seem to have raised up royalty only in order to have it vilified, and to make it appear odious.

'Such, then, was this work so much vaunted, and which it took so long a time to atchieve by an Assembly celebrated for the talents and virtues which signalized it, and conflicted within its bosom. It is another instance to shew that in politics talents avail little, if they

do not sometimes exceed the dictates of experience, while they lead to fatal errors if they disdain its lessons.'

With pleasure we apprize our readers that this author, who in the preceding sketch has so justly characterized the constitutional assembly, and so well appreciated its labours, is engaged in comprising a summary of its history on the same scale with the present; which, together with the volumes already published, will form a complete account of the Revolution, from its commencement to its close. We venture to pronounce that it will be a standard performance, which cannot fail to find a place in the libraries of the curious, and to become the favourite instructor of posterity in the prodigies and horrors which distinguished the close of the eighteenth century.

'It happened (says the author) to this assembly, as it often does to individuals, that it became wise when its energies were extinguished.' He does justice to the views which actuated this body while revising its labours; and he tells us that

'It became necessary to brave popular opinion, and to qualify the principles on which this body itself had acted: but it was not equal to the delicate and hazardous task which it felt to be its duty; it trembled before the idols which were the work of its own hands; it did enough to provoke opposition the most virulent, but not sufficient to crush it. The high royalists, with that want of foresight which distinguished them through the whole of this crisis, opposed this commendable design; and, listening to their passions, they only pressed the dissolution of the Assembly, and the non-election of its members into the new one, and became the first victims of their preposterous jealousy. The ablest men of the constituent assembly started at this measure, and proposed that it should be re-considered, but their efforts were repelled with unspeakable animosity. The league of envious mediocrity had been formed; and the disgraceful association embraced the most devoted royalists, and the most frantic democrats. The members now talked only of returning to their homes, regardless of the general safety; so that this celebrated body resembled an army which had revolted against its chiefs in the bosom of victory; and which preferred a retreat, attended with shame and danger, to a glorious and at the time an easy pursuit. A man, who had been always despised in the constituent assembly, considerably influenced this fatal resolution; and this man was *Robespierre*. Destiny made this common-place declaimer the instrument of a tyranny the most atrocious and humiliating, and he now began to attract notice. Leader of a minority in the assembly which at first consisted of seven only, he had opposed the restoration of the crown to the fugitive King. After the bloody result of the famous petition of the Champ de Mars, he concealed himself for several days; and when he re-appeared, he betrayed symptoms of timidity, but soon gained ascendancy enough to oppose the whole scheme of the revision. In urging the dissolution of the Assembly, he avenged his vanity

vanity, which had been so much mortified in that body, and added to his reputation for disinterestedness, the only quality which gave him a claim to consideration. He now saw arising that anarchy, in which the vilest adventurers make a principal figure. Influenced less, however, by these suggestions than by particular jealousies, the Assembly abandoned to the most hazardous chances the constitution and the monarch, both of which it might yet have protected by a vigorous and active guardianship.'

These passages are important, as being so many clues to guide us in the labyrinth of events which croud the history of the French Revolution.—The agents in the convulsions of that period have been frequently portrayed by partizans and by adversaries, but never (to our knowlege) by a pencil so impartial and faithful as that of the writer now before us. We shall therefore present our readers with a few specimens of his performances of this kind.

He states that the chiefs of the famous deputies of the Gironde were *Vergniaud*, *Guadet*, and *Gensonné*.

'These persons, (he says,) in observing the rapid march of the orators of the Constituent Assembly, are known often to have said with chagrin, *they will leave us nothing to do:* but when they perceived that they did not set up a republic, they thought that an atchievement *was* left for them that was worthy of their talents. *Gensonné* was the least brilliant of the three; he had a turn for reflection, of which he made use to serve the purposes of intrigue; and he had a gravity in his tone, style, and manner, which often had the effect of giving to propositions the most questionable, the semblance of wisdom. He was dextrous in expedients, and obstinate and unmoved amid the most violent shocks. Possessed of more fire and suppleness, and blessed with the happiest tact, *Guadet* gave greater aid to the designs of the revolutionary party. He never was so formidable to his adversaries as when he deviated from the question under discussion. He knew how to make successful appeals to the secret passions of an assembly. Bitter sarcasms and violent apostrophes were his favourite weapons; and his address in discussions was so great, that he might be accused of perfidy. *Vergniaud*, however, was the pride of this celebrated deputation; he had all the qualities of an orator, but none of those of a statesman. He was all activity for the moment, but his habitual bent was towards indolence. Chief of a popular party, he never for a moment forgot the dignity of his trust; and he was master of a charm which attracted towards him even the coarsest minds.

'The Gironde attempted the ascendancy among the Jacobins, but it was carried by *Robespierre*. The hypocrisy of this demagogue had been so profound, that many of his enemies regarded him as a virtuous man: but Nature had set her mark on him. He was in no respect adapted for the tribune. He waswithout grace or amenity, and of a homely and perfidious aspect. His declamation was monotonous, his elocution wordy, and when he attempted to rouse enthusiasm, he only caused ennui. While he proposed atrocities, and he never made

made a speech without such suggestions, he did not terrify, but he wearied. As he advanced in power, his talents seemed to gain strength; and in expressing hatred, and practising dissimulation, they seemed prodigious.'

Although this man is thus characterized as possessing but ordinary capability, he proved more than a match for the superior talents and accomplishments of the Gironde. This phænomenon is solved by the author; who states that, from the beginning, the object of the Gironde party was a second revolution, namely the subversion of the throne, and the erection of a republic. The atchievement, according to him, would have been realized much sooner, with little or no difficulty, and without any attendant horrors, by this party, had not *Robespierre* interposed his opposition. He wished as much as they did to get rid of royalty, but he was desirous of first sacrificing them.

Of *Danton*, the author says;

'Even in the days when the illusions of philanthropy played about the Revolution, this monster was digesting, preparing, and even then openly announcing the ferocious revolutionary system which afterward followed. He alone laid its basis, he introduced and established it. Among the Jacobins, he had a legion exclusively devoted to him, the *Cordeliers*. He could not be heard or seen but he excited dismay. A terrific aspect and a growling voice aided his savage and gigantic eloquence. He was avaricious and venal; and while he was in the pay of the court, he was the most active in effecting its ruin. He was also in the service of the Orleans faction. He regarded *Robespierre* as his tool, but was in reality his second, and finally became his dupe.'

The parts, the resources, the operations, and the effects, of that immense political machine, the Jacobin club, are here described in the usual masterly manner of the writer. Speaking of it, he observes among other things that the journals, pamphlets, and *placards*, which it circulated, had the same effect on the agitated populace as strong spirits; and this mode of corrupting the morals of the people, and of exciting to pillage and insurrection, was not restrained by any law or regulation of police.—In order farther to elucidate the catastrophe which forms the leading event in this volume, M. LACRETELLE introduces a picture of the general state of France at this period:

'Nothing in the whole extent of the kingdom indicated tranquillity. The feuds, which the revolution had kindled in the South, had assumed a sombre and implacable character. Incessant intrigues, and sometimes audacious acts on the part of the counter-revolutionists, had brought down on them severe vengeance; and the constituent assembly had repressed the one, without being able to check the other. A bad spirit had been awakened between the protestants and the catholics, which brooded on fresh horrors. The protestants, al-

most without exception, supported the revolution. Many of them wished for a republic; and their ancestors even in the time of *Coligni* entertained a similar project. As, however, they had among them a number of industrious and opulent men, they did not encourage commotions, but, taking part with the popular side, they were not able always to prevent excesses. The republican spirit was predominant at Marseilles. They talked there only of the happiness and renown of their Greek ancestors, the founders of their city. This city also envied Paris the glory of atchieving the revolution. Nimes and Montpelier, although less agitated, breathed much the same spirit with Marseilles. Bourdeaux was proud of its deputies, was certain of their intentions, and seconded their views. Lyons, less favourable to the Revolution, nevertheless did not oppose to it an open resistance. It seemed inclined to acquiesce in the constitutional government. Arles was the prey of anarchy, while Avignon extended to surrounding places the infection of its fury and its crimes.

'The symptoms in the North and East were less inauspicious; since the revolutionary ardour in these parts was very much confined to the clubs. The cities exhibited less of moderation than of torpor; and the indifference among the country people was extreme. The peasantry, who alone had derived advantage from the Revolution, although beginning now to taste of it, shewed little gratitude; and they had formed a league against the assignats, which occasioned their rapid depreciation: but that which most cooled their zeal was the unhappy schism, which the preposterous measures of the Constituent Assembly respecting the priests had occasioned. Those priests, who had given up their cures, shewn their devotion to the church by sacrificing their interest, and exposing themselves to poverty, soon attained an alarming influence over the minds of the people. Inspired either by resentment for the injuries inflicted on them, or by zeal for their faith, they completely swayed the minds of the peasants in sequestered districts, and rendered them averse to the new arrangements. Brittany, which had been guilty of such excesses towards the nobles, began to espouse the cause of the clergy; and Vendée already cherished the germ of that civil war, which occasioned such horrid and lamentable desolations.

'If from the civil we pass to the military state of the country, we shall find that insubordination pervaded the whole army. The officers had emigrated, and the men submitted to no controul. The common people resisted the payment of taxes, and the government subsisted on assignats. Church property sold unfavourably, the circulation of provisions in the interior was obstructed, every moment fresh commotions were breaking out, and scarcely one of them was unstained by pillage and murder. The maritime towns suffered from the commotions in the colonies, and were in constant apprehension from a populace for which they could not find employ, and which they could not controul. Paris, surrounded by all these dangers, permitted its assemblies, its clubs, and its revolutionary legions, to tranquillize or to inflame these agitations as they chose. Its inhabitants, during this last year of the monarchy, abandoned themselves to their pleasures, as if it was their last time of enjoying them. Nothing can shew more strongly than this fact, how much a number of

years

years of indulgence, and selfish dispositions, had debased and corrupted these citizens.'

We have not room to follow the author in the luminous sketch which he draws of the state of Europe, as it affected the transactions then passing in France. In concluding it, he says:

'So powerful was the combination which seemed to threaten France at this time, that it deterred the Constituent Assembly from embracing the opportunity offered by the flight of the King, to erect a republic. That body hoped by the operation of time, and by skilful negotiations, to dissipate the storm with which their country was threatened, and probably would have succeeded: but the Legislative Assembly followed a different policy. In order to effect a republic, *Brissot* thought that a war was necessary, and he decided the destinies of Europe. The court of France, had it exerted itself to the utmost of its power, would probably have been unequal to the contest: but its sincerity was suspected, and it appeared to be well pleased with the menaces which the interceding powers made in its name. It conducted itself, indeed, with so little address, and so little dignity, that those who talked of avenging it forgot its interests and its perils; and thus, which ever way we turn, all seemed conspiring to effect the revolution of the tenth of August.'

In every instance, in the course of the struggles during the sad times of which these volumes treat, we find that, when the passions and the real interests of the parties are at variance, the former prevail. Nothing can exceed in extravagance the conduct of the royalists at the close of the Constituent Assembly, in joining with the most determined democrats to drive the constitutionalists out of power: instead of doing which, the Constituent Assembly having carried all their measures, it became the obvious interest of the court to throw itself into their arms. They then formed by far the most respectable and numerous party, and even greatly outnumbered all the others united. The irresolution here ascribed to these men was owing to the court refusing them its confidence, and to its being known that it indulged a hope of being able to wreak its vengeance on the first authors of the Revolution. The constitutionalists were conscious that they had carried their reforms too far; and, being desirous to tread back their steps, they sought the co-operation of the court: but their overtures, which were sincere, met with no encouraging reception. To such lengths was this repulsive behaviour carried, that when the royal family owed its existence only to the divisions which prevailed among two sets of its enemies, one of which sought its deposition, and the other its destruction; and when *Lafayette* not only at the risk of his political consideration, but at that of his life, left his army, and appeared at the Bar of the Legislative Assembly, to denounce in his own name, and in the name of the troops which he commanded, the insults offered

fered to that family on the twentieth of June; the Queen received the loyal chief with the utmost coldness, and was studious not to conceal that she recognized in him one of the first authors of her humiliation. The court took pleasure in disconcerting his plan; and the author intimates that it was owing to its intrigues, that the Marquis was prevented from effecting his intention of reviewing all the national guards of Paris. This measure would have kept in check the Jacobins, and at least have thrown to a greater distance the sad catastrophe which followed: but the mortified General was obliged to depart before day-light from Paris, in order to escape the vengeance of his now triumphant adversaries, and those of the court. From this moment, the enemies of royalty met with no obstacle; in the course of only a few weeks, the imbecile monarch was hurled from his throne; and he and his ill-judging advisers were involved in those calamities which overspread with gloom this portion of history. Had Louis wisely yielded to a force which he could not controul, and sincerely reconciled himself to the virtuous and wise (though in many respects mistaken) men who were the authors of the first Revolution, France would have been saved the horrors, and Europe the subversions, which we have since witnessed. Scarcely less perverse were the counsels of England at this period. The British court did not dissemble its decided aversion towards the most moderate of those who had taken a part in the Revolution, and shewed favour only to those who would not suffer a single abuse of the old government to be touched. The great and illustrious men then in opposition, as might have been expected, hailed the first attempts of our neighbours to shake off despotism, and to form a free government; and if they regarded the effort with expectations too sanguine, this was a fault that ought to meet with ready forgiveness from those who value and assert the liberties of Englishmen.

At a subsequent opportunity, we shall return to the consideration of this work.

Jo.

ART. XVII. *Almanach des Prosateurs*, &c.; *i. e.* The Prose Writer's Almanack; or a Collection of Fugitive Pieces in Prose. 12mo. Paris. 1807. De Boffe, London.

ON neither side of the channel are gentlemen of the light-reading corps neglected. Commodities suited to their taste are abundant in the market; and, being remarkably easy of digestion, they are safely recommended as having no tendency to overload the stomach. How many are employed in gathering the leaves, flowers, and straws that float on the stream

stream of literature, and in giving permanency by aggregation to trifles which otherwise would have soon perished! Not unfrequently have we felt our obligations to persons engaged in this species of labour: for often has the collector both preserved and furnished us with an easy reference to pieces which once amused us, and from which we should have in vain sought a renewed gratification, had they not have been strung up with other literary pearls. The editor of the popular work before us endeavours to obtain from every quarter a variety of articles, *short and sweet*, for his annual miscellany; and in order to secure purchasers, who generally love *a bargain*, he offers to the French public, for the small price of 2 francs (or twenty-pence English), more than 280 pages of prose, rather closely printed. Here Tales, Allegories, Dialogues, Maxims, Reflections, &c. give sufficient variety, and adapt the Almanack to readers of all descriptions. Whoever looks into it will find that the editor possesses a considerable fund of good sense and pleasantry; the latter of which he terms 'the mediatrix between Politeness and Freedom.' Of the contents of this little volume, however, it is difficult to afford any tolerable idea, without the humiliating drudgery of transcribing the *table des matieres*, or table of contents: but we cannot fill up our pages with the titles of forty-eight sections, or chapters, and must prefer a specimen to a catalogue.—As critics, we are induced to translate the Allegory of Criticism, which occurs in one of these papers:

'Criticism is the eldest daughter of *Labour* and *Truth*. From her birth, she was placed under the care of *Justice*, who conveyed her to the palace of *Wisdom*. The qualities which distinguished her were soon noticed by the Gods, in consequence of which they committed to her the government of the *Imagination*, and appointed her to beat time when the choir of the *Muses* chanted before *Jupiter*. When the *Muses* honour the earth with their visits, they proceed accompanied by *Criticism*; who carries in her right hand a sceptre which she received from Justice; one end of which has been dipped in ambrosia and adorned with amaranthine flowers and laurel, while the other is twined round with cypress and poppies, and has been plunged in the stream of Oblivion. In her right hand, *Criticism* holds an eternal torch, prepared by *Labour* and lighted by *Truth*. She possesses the particular quality of so illustrating the objects on which her light falls, that we at once perceive their true shape, however this may be concealed from the eyes of ordinary spectators. All which Art envelopes becomes enlightened by the first rays of *Truth*, presenting themselves distinctly to the eye, and appearing in all their simplicity. Her light penetrates all the windings in the labyrinths of sophism, discovers all the absurdities which there take refuge, shines through the tinsel drapery by which Rhetoric endeavours to conceal her deformity, and renders conspicuous that disproportion which dress is artificially employed to conceal.

'Criticism

'Criticism thus equipped descended on earth, in order that the works of those who called themselves the followers of the Muses might pass in review before her. Having thrown the light of her torch on the books which have been written according to reason and good taste, she touches them with that end of her sceptre which is surrounded with amaranthus, and confers on them immortality.'

The allegory proceeds to state the conduct of *Criticism* with respect to works in which beauties are mixed with defects, and truths with errors. Perceiving that *Time*, with some few exceptions, regulates her awards with tolerable justice, she thinks it proper to transfer her business on earth to the old gentleman with the hour-glass, and to return with As ræa to her native skies. Before her departure, however, she is reported to have broken her sceptre: but *Flattery* collected and put together the parts of the end which had been dipped in ambrosia; while *Ill-Nature* repaired that end which had been plunged in the waters of oblivion, and pretended, under the sanction of its authority, to issue decrees. These, however, were little respected, and the final award of literary merit was left in the hands of *Time*.

Farther onwards in the volume, a paper presents itself to our notice which is intitled *the Man of Letters*, and the object of which is to ascertain the exact meaning of this title.

'*What is a man of Letters?* I am acquainted with no word of which the sense is less fixed, or which is more prostituted. Business lately obliging me to attend at the Passport Office, I observed many individuals who presented themselves with an air of great importance, and who, on being asked their quality, replied severally that they were *men of letters*, and were registered under this appellation. I had never heard the name of *any* of these gentlemen, and I believe that they had never heard mine. We have some thousands of these men of letters walking about the streets of Paris.

'This circumstance recalled to my recollection one M. *Carra*, a bad physician and a worse writer, before the Revolution, who afterward became a revolutionary journalist, and a member of the Convention, and was consequently proscribed under the rubric of *Federalism*. My anecdote of this M. *Carra* may be received as authentic, since I had it from himself. At the period when the *Encyclopédie* made a great noise in Europe, this physician took a journey to *Moldavia*; and every where on the road, going and returning, he entered himself in the register of each town as *M. Carra the Encyclopedist*; though all the part which he took in that work consisted merely in being a reader of it,—nothing more.

'Let us enter one of the fine houses of the present day, and let us notice that young man who decides on the merit of all theatrical pieces, I mean not of those which are printed, for his erudition extends not so far, but of the twenty or thirty which have had a run in the course of the year;—see how he decides, slashes about him, and is the oracle of taste. And why? because he styles himsel

self *a man of letters*; in fact for having written an heroic epistle, a song, or a madrigal, in one of our Almanacks of the Muses.

'Ministers have pensions to distribute for the encouragement of letters; and nothing prevents them from acting as formerly, when any one of them might choose to protect an obscure, insignificant, and stupid individual: a pretext readily offers itself, if this man, during the course of his life, has been the author of any miserable work: on this ground he would be intitled, as well as others, to the rank of a man of letters; and his name might be placed in the list of those literati who are rewarded by government, with a *Delisle* or a *Bernardin de St. Pierre*.

'Observe now a man who has written a very useful, well-digested, and copious work on Jurisprudence, or on Medicine, or on Government: you accost him with the appellation of *a man of letters*: but whether from modesty or pride he will not accept it, and contents himself with the title of the function which he exercises.

'This denomination of *men of letters*, which at the present day is diffused throughout all Europe, appears to me to be quite modern. I do not believe that it was in use under the reign of Louis XIV.—*Racine* and *Boileau* were then called writers in verse; and *Pascal* and *Labruyère* writers in prose, but not *literary men*.

'It has been agreed to designate human knowlege by the very instrument of its creation, propagation, and perfection, by the very elements of writing and discourse, viz. the letters of the Alphabet. On this ground we have established the words, *Letters, Belles Lettres*, and *Literature*; whence naturally arises the qualification, *Men of Letters*.

'This first acceptation of the word will comprehend all those who can read and write: but it became necessary to confine its meaning, as the number to whom it applied grew infinitely extended; and thus a *man of letters* must be understood to mean only a man who, in some specific line, devotes his faculties to the cultivation of knowlege.

'Human science, however, in its vast developement, is classed under a number of distinct heads, which also are ramified into subdivisions. Hence men belonging to the republic of letters are variously employed. Yet the generic term is common to them all; and it is requisite that we modify this by a second epithet, arising from the particular science which each cultivates.

'I assign therefore the title of *men of letters* to all those who prosecute, either theoretically or practically, the different branches of human knowlege: but I then distinguish them by the proper name expressive of the several classes to which they especially appertain.

'Thus in the physical sciences and in the mathematics, a man of letters is termed *scientific*; in the study of antiquities, *erudite*; in the study of man and society, *philosophical*; in the cultivation of the arts of writing and speaking, *literary*; and in that of the fine arts, an *artist*.

'Men of Letters, therefore, form in society a class distinct from other parts of the community, whether they evince their superiority by devoting themselves to one particular profession, or whether they exercise it conjointly with some other.'

This paper, which proceeds from the pen of the elder M. *Lacretelle*, member of the Institute, is intended to divest all smatterers in literature and science of this pompous appellation.